

CONSIDERATIONS

ON
ANCIENT and MODERN CREEDS Compared.

The SUPREMACY of the FATHER.

The PERSONAL-EXISTENCE of the HOLY GHOST.

The PRÆ-EXISTENCE of CHRIST, and his DIVINITY.

OBSERVATIONS

ON
Four Discourses lately published, (*in 1784*).

AND ON
Two Essays for promoting the Knowledge of the Scriptures.

By the Late HENRY TAYLOR, A.M. *K*
Rector of CRAWLEY, and Vicar of PORTSMOUTH, in Hants.

Author of
BEN MORDECAI's Apology for embracing CHRISTIANITY.

Published by his SON,
HENRY TAYLOR, LL.B.
Rector of SPRIDLINGTON, in Lincolnshire.

WITH
A TREATISE ON
The EXISTENCE, IMMATERIALITY, & IMMORTALITY
Of the SOUL.

Proving the same from Self-evident Principles.

By — — —, Esq.

This I confess unto thee, that after the way which they call Heresy,
so worship I the God of my Fathers, believing all things that are written
in the Law and the Prophets. ACTS xxiv. 14.

It is the Heretick who makes the Fire, not He that burns in it.
SHAKESPEARE.

I fuge sed poteras Tutor esse Domi. MART. L. I. Epig. iv. l. 13.

LONDON:

Printed for C. DILLY, in the POULTRY; and
J. ROBSON and W. CLARKE, New-BOND-STREET. 1788.

CONSIDERATIONS

ANCIENT AND MODERN CHURCHES COMPARED.

THE SUPERIORITY OF THE FATHER.
THE PERSONAL EXISTENCE OF THE MOST CHURCH.
THE PRE-EXISTENCE OF CHRIST, AND HIS DIVINITY.

OF OBSERVATIONS

Four Discourses lately published, by 1829.



Author of
The Liberator's Address to the English Christians
Published by the B.M.
HENRY TAYLOR, L.B.
Editor of the Standard, &c. &c. &c.

WITH
A TREATISE ON

THE EXISTENCE, IMMUTABILITY, AND IMMORTALITY
OF THE SOUL.

Proving the same from scriptural principles.

By

THE I. could not, without a great deal of reflection, have been able to write this work, which is a result of a long and painful study of the subject, and of a deep conviction of the truth of the Christian religion. The author is a member of the Church of England, and is a devoted follower of the teachings of Jesus Christ. He is a man of letters, and is well qualified to write on this subject. His work is a valuable contribution to the literature of the Church, and is one that every Christian should read.

LONDON:

Printed by C. DILLY, in the Strand, and
J. JOHNSON and W. CLARKE, New Bond Street, 1829.

(iii)
The Editor,

To the READER.

THE Editor of the following Considerations; does not apprehend any Apology can be requisite, for now offering them to the public view: as they contain the Result and Author's last Conclusions, after many years sincere and diligent Study in the SACRED SCRIPTURES, and much mature Consideration of the different Opinions, which have obtained with respect to the Subjects they treat of.

They make their appearance as a Posthumous Work; but their Contents have been fully considered and digested: To confirm which, it may not be inexpedient to inform the Reader that, the Author had given them out of his hands for the perusal of a Friend, and then to be committed to the Press. But his Death * prevented his intended publication.

They are now printed from the Author's MS. excepting that, where a few words might make a passage more clear or precise, the Editor has ventured to insert them. In all these cases, however, he has marked his Insertions, by *Three Dots before and after*; to distinguish them from the Words of his Author: as e. g. in the 2d page, "The one ...the Apostles... declaring the FATHER ALMIGHTY to be GOD"; where "the Apostles" is interpolated; so that, if, in any such instance, he should have misconceived the true meaning and intent of the Text, the Reader has still the Author's own Words clearly before him. The same mode of distinguishing is observed where any new References are added to illustrate, or confirm.

The Editor has also taken the Liberty to propose some Notes, where he conceived they might serve either to corroborate the Author's Sentiments and Doctrine; or to represent it more fully, or more accurately; or in some few instances, to state an Opinion different from his Author's. These Notes

* On the 27th of April, 1785.

are all referred to by Capital Letters : and the Notes written by the Author, of which there are only Two, in his fair MS, are referred to by an inverted l or by a ¶ upright. See p. 2, and p. 165.

If the Mode of pointing or printing should be disapproved of, these are chargeable to the Editor, who thought it might tend to render the several Subjects, and his Author's Reasonings and Arguments upon them, more evident and striking, if, for the most part, those Words, which denote the Person or Thing spoken of, were printed in small Roman Capitals, and that *Attribute* or *Prædicate* of such Thing or Person, which, in any instance, should be most immediately under consideration, were printed in Italic Capitals.—also

The Editor has endeavoured to preserve a Distinction in the use of the Appellative GOD, by its being printed in Capitals, All Large, whenever it is applied to the SUPREME BEING Himself, or *His Character*; and when it is applied to CHRIST, being printed in Capitals, All Small: But where it is not peculiarly appropriated to import either of These in particular; but is left open to be applied indifferently to the SUPREME BEING, or JESUS CHRIST, or any Person whatever, who has *Authority* and *Dominion*, it is printed, for distinction sake, with the first Capital Large, and the following Small Capitals.—

These Distinctions, stated in the two last paragraphs, respecting Capitals, do not however hold to any Passage when first cited from an other Author, to be replied to; nor generally to Texts of SCRIPTURE.

These Liberties taken with the Author's Work, may stand in need of some Apology; and the Editor's must be that, in whatever he has done, it has ever been his Intention and hope, either to make his Author's Argument and Reasonings appear more evident and convincing, and, consequently, less
liable

liable to contradiction ; or to represent the Subjects themselves in a somewhat different point of view, in which they appeared to him more strictly accurate ; or more obviously and clearly manifest.

Having said thus much of the Circumstances of the present Work, and Publication, it may not be improper in this place, to take some notice of an illiberal Attack made upon our Author, in a Letter " to the Directors of the Theological Repository,"* under the assumed Signature of *Josephus* ; and for which the Writer takes occasion from a Passage in our Author's Preface to his Second Edition of *B. B. Mord's* Apology.

It is not however meant to enter into any Controversy on the Subjects spoken of. Our only aim is to vindicate our Author's Character, and strict regard to Truth, the first of all CHRISTIAN Principles, and very Foundation of CHRISTIANITY itself ; by pointing out to the Candid and Impartial Reader, how entirely unjust and void of all foundation is the Aspersions cast upon him, by this very uncandid Writer.

On Page 181, 2d paragraph.—We cannot but remark that, to expect and require an Author should give some reason, why he has *not* been convinced, by the writings of an other, and " why he saw *No* Cause to change his opinion," seems to indicate a captious Desire to cavil, and to take exception ;—as the fair Inference presumed by every Candid Reader, must be clearly that, he did not find in them such good and sufficient Argument, or Evidence, as appeared to him to warrant any change. And our Author says expressly, in the last paragraph, " I have seen no Answer that appears to me of any importance."

P. 182, 2d parag.—goes upon a Prepossession altogether groundless. The Words our Author cites from *Justin Martyr*, are not the Words, about which Dr. *Horsley* and Dr. *Priestley* contend ; nor did he ever see more of their Controversy, either on one side or the other, than is contained in the Monthly Reviews

views. But *Josephus*, full of it himself, first misquotes the Words of Mr. *Taylor's* Preface; and gives an Other Passage of *Justin's* cited in that Controversy, but which is not once mentioned or hinted at by Mr. T. and then accuses our Author as paying "too little regard to the truth of his representation," of that, which, in reality, he has not made any representation of at all; like an artfull Empiric, who first makes his Patient ill, that he may have something to cure.—One Point in contest between those learned Drs as given in the Reviews, appears to be the Construction of an *av* and an *ov*. The Preface speaks of a various Reading, and consequent Construction, of an *av* or an *ov*. Neither the Question, therefore, not the Words in debate, are the same.

The passage of *Justin Martyr's* Dialogue, which Mr. T. had in view, is the Passage mentioned in Mr. *Chillingworth's* V. Additional Discourse, of which the Reader may see more in the following Considerations, p. 173.—And the Words are evidently taken from the Note given from *Thirlby's* Edition of *Justin*, an. 1722, in the 69th page of Dr. now Bp. *Watson's* Apology for CHRISTIANITY, and from what the Bp. says in his 68th page. (A*)

[(A*) The Bishop in the same page of his "Apology" mentions "*Origen*" as "an Oppugner of the Millennium Doctrine." Sir *Isaac Newton* in page 248 of his "*Observations upon the Apocalypse of St. John*" appears to reckon him among the Asserters of it:—And if his Writings, as delivered down to us, leave it thus doubtful whether he asserted or opposed; this uncertainty furnishes a fresh instance to corroborate what our Author says in the following Considerations, from p. 173 to p. 176, both included; and also to justify and confirm the truth and propriety of his Argument in the Preface to his Second Edition of *B. B. Mord.'s* Apology]

* Theological Repository, No II. Vol. IV. dated February 9. 1785. It was never seen however by our Author, nor by the Editor till after our Author's decease.

And

And the Argument of the Præface points at the unjustifiable practice of resting our FAITH upon such slender grounds as the Doctrine and Writings of ANCIENT Fathers, of no Divine Authority: which, in some respects, are more liable to Various Readings than other Books, and no less liable to Different Constructions; whose Import therefore it is difficult to ascertain, and, if ascertained, is but merely Human: when at the same time we have the SACRED SCRIPTURES open before us, "written" purposely "for our learning," and may have recourse to that Book, whose Authority is Divine, and in which Sir Isaac "Newton found more sure marks of authenticity, than in any Profane History whatsoever." (see an Apology for CHRISTIANITY, by Dr. Richard Watson, now Bishop of Landaff, p. 92) The Argument is of general extent, and in its general comprehension, may possibly allude to that Controversy in common with the conduct of the *Atbanasians* and *Socinians* in other Contests. But whoever reads the following Considerations, will see great reason to doubt of its having any particular allusion to the Controversy between those Drs. more especially when informed that these Considerations were in hand at the very time our Author was writing the Præface complained of; and the Consideration that he had never seen more of their Controversy than appears in the Reviews, will be ready to drive away all suspicion of what *Josephus* presumes to be so evident, and shew "that he alludes" not in particular, if at all, to that Controversy. The *av* and the *ev* are from a Different Passage than is there cited.—

And as for discovering "whether the Unitarians were originally considered as Heretics," the Enquiry is premature, till it be agreed, who are properly styled Unitarians; a Title the *Socinians* modestly arrogate, and would appropriate to themselves alone, to the charitable exclusion of all others. Whereas, in truth, All are Unitarians, who agree, with St. Paul, that, "There is ONE GOD and FATHER of all, who

who is ABOVE ALL ; as may be seen in the Following Considerations, p. 131.

To the 3^d parag.—We reply that, “mistakes which the” *Socinian* “party have not got rid of, and difficulties that remain “unsolved,” Mr. T. had mentioned long ago in the I. II. and III^d. Letters of *B. B. Mord.*’s Apol. and, from the last paragraph of this page, we may presume that, *Josephus* found it much easier to call for others, than to answer those already advanced.

And for P. 183. 2^d parag.—also, our Author’s Opinion of “the earliest Date of the *Arian* Hypothesis,” which *Josephus* wishes him “to consider,” may be collected from the same Apology, Letters I. and VIII.

Mr. T. contended for the Doctrine of CHRIST’s being the Visible JEHOVAH of the OLD TESTAMENT ; because it appeared to him to be the Doctrine advanced in S. SCRIPTURE,* long before either Fathers or Councils existed : And it can be no Objection to a Doctrine, which itself is first advanced in HOLY SCRIPTURE, that its earliest Advocates may possibly have joined un-scriptural Doctrines to it.

3^d parag.—From the Circumstance that, “they who continued to hold the doctrine of the personification of the logos ——— had long treated the doctrine of the simple humanity of Christ with the greatest tenderness,” our Author would probably have inferred very differently from what *Josephus* does ; as well knowing that, Polemics and Partisans are commonly most courteous, mild, and gentle, toward Opponents they stand least in fear of, and are most irritated against those, who press them hardest, and whom they find themselves unable to refute.—and therefore, that, the *Socinian* “Doctrine was “at first thought meanly of,” sufficiently accounts for its not “giving any alarm,” and, in consequence, not being treated

* See below, in p. vii. the Quotation from the Preface to the Second Edition of *B. B. Mord.*’s Apology ; see also that Preface itself, almost the whole.

with that asperity and violence, which many more formidable Opinions met with.

P. 184. 2d parag.—As in p. 182, *Josephus* descanted upon a Question and Words of *Justin Martyr*, which Mr. T. had not once mentioned, and a Controversy, to which it does not appear that, our Author had made any particular allusion, if he so much as ever Once thought of it, when he was writing; so here, in the 2d paragraph of p. 184, he first substitutes a *bad* Argument of his own devising in the place of a *good* one: for Mr. T.'s laying "before the World a Third Opinion:" and then confutes only his *own* bad Argument, that this "Third Opinion" "lies between two Extremes:" but he takes no notice of Mr. T.'s Argument that, "these two Extremes," "between which his own Opinion lies," are "both of them irreconcilable with the SCRIPTURES."—Still less did he find it convenient to pay any attention to the latter part of the paragraph, he cites, or to give the whole of it, least the Advantage of this "Third Opinion," which Mr. Taylor proposed to "lay before the World," over the other Two, which are "*both irreconcilable with the SCRIPTURES*," should too plainly appear in the truth of our Author's conjecture, "that the Divines of the next Generation ---- will find the Principle I am defending, will supply the only KEY that is able to open and discover the Consistency between the CHRISTIAN and JEWISH REVELATIONS, and form one plane and rational System from the Beginning to the End of Time; agreeable to the Nature and Attributes of GOD, and the common Notions and Principles of Mankind."

To the 3d paragraph of this page—It is answered that, as for Mr. Taylor's "informing the World where he imagines the Evidence for the existence of his Opinion in the Ages prior to *Arius*, and subsequent to the time of the Apostles, lies, that others may be directed where to look for it." Mr. T. has spoken already, in *B. B. Mord's* Apology; and as fully as the
 Subject

(2)

Subject seems to require; seeing it is not "the Evidence for the *Existence* of an Opinion in any Age *subsequent* to the Time of the Apostles," that ought to give it Weight and Authority with Us, as an Article of FAITH; but only that it prevailed *in* their Time, and prevailed *as being taught by Them*; and is to be found in the Sacred SCRIPTURES: and no thing else ought to be received into our CREED. This is the only Point, that is strictly to the purpose; for the *mere Existence* of an Opinion, even in the very Age of the Apostles themselves, would be insufficient to give it the Stamp of divine Authority; unless it may be declared that, it was taught by CHRIST himself, or his Apostles; since one of themselves has told us that, the Spirit of Anti-Christ had already begun to work, even in their Time.

P. 185. 1st parag.—*Josephus* adds, "He (Mr. T.) will not chuse the opposers of his opinion should be able to say uncontradicted," &c.

There is no way however of preventing hardy Adventurers in the way of bold assertion, from saying what they please, or their drawing any inferences they may chuse, from what they say: but the assertion here made is already contradicted, and abundantly refuted, in the Apology before cited.

As *Josephus*, in the 2d paragraph of this page, styles Mr. T. an *Arian*, it may be proper here to observe that, this is a mistake; our Author was no *Arian*. What FAITH he embraced, What Authority, and What Rule of Faith he acknowledged, may be seen from his Writings, particularly from *B. B. Mord.'s* Apol. Let. I. p. 76, Qu.: Oñ. p. 143. see also Ibid, p. 77, Qu.. Oñ. p. 144, et seq. and What he was Himself, from what he says of *Erasmus, Episcopius, &c.* in the following Considerations, p. 150, 151.

On the whole, there is evidently so little Candor, and so much careless Mistake, or wilfull Misrepresentation, in this Letter of *Josephus*, that, it does not seem to require a more particular notice.—What opinion Mankind shall form of Mr. Taylor's "regard to Truth," in what he has written, as it will not be guided, we may trust, by the unjust Calumny of an anonymous Writer; so, neither ought it to be determined by a bare denial of the Calumny. His Writings are before the World; and the impartial Reader, it is hoped, will form his Judgment of our Author and his love of Truth from the Writings themselves; from the Temper which breathes in them of Philanthropy and Benevolence to all Mankind, and of Candor and Charity toward all, who differ from him in Opinion; that, they might have no less sincere "regards to Truth," than he was conscious of in himself, even where they did not see things in the same light, in which they appeared to him.

Such however are the Arts of Controversy; but surely little consonant to the genuine Simplicity of Truth, which can require no such sinister aids, non tali auxilio.—What then must we think of the Cause, we see defended by these meretricious Arts; but that, it is not Capable of defence without them, by sound Reason and solid Argument.

These Arts of Controversy are the Circumstances, which give rise to what Arch-Bp. Tillotson has observed, "A Man that has once drawn Blood in Controversy, is seldom known ever perfectly to recover his own good Temper afterward;" (vol. I. *Pref. before Sermon*. 49, p. 503.) and therefore; if there be any Truth, and surely there is much, in Lord Shaftesbury's remark, (*Letter concerning Enthusiasm*, p. 33.) that, "We must not only be in ordinary good Humour, but in the best of Humours, and the sweetest kindest Disposition of our Lives, to understand well what true Goodness" or true Religion "is;"

It seems expedient to avoid, as much as possible, either trusting our own Tempers and Conduct to the Temptations of Controversy, or exposing our Characters to be blasted by its dissingenuous Arts; -least, by exciting Animosity and unfriendly Passions, we pervert our Judgments, or harden and corrupt our Hearts; and, by so doing, as also by pledging ourselves too far to the defence of some particular System, we, in the end, render ourselves incapable of judging impartially of those Truths, which are of the greatest consequence, and in which we are most nearly concerned to judge aright.

We have but one thing more to observe, that, when a Writer can descend, from the dignity of his Subject, to mere personal Abuse, he puts an end to all amicable, or even free Discussion; and calls off the Attention of the injured party in great measure, from the Subject in debate, to defend his own private Character from the attacks of an unfair, and therefore dangerous Antagonist, whom he ought studiously to avoid: "Fœnum habet in cornu --- hunc tu Romane caveto."*
—Where Personal Abuse begins, all free Discussion ends.

* *Horace Lib. I. Sat. IV. l. 34, 85.*

AS our Author's Opinion that, JESUS CHRIST was the ANGEL of the COVENANT, or Visible JEHOVAH, who so often appeared to the Patriarchs in Schechinah, and gave the Law, stands connected with his being the Person, to whom St. *John* gives the Title of The WORD, and The WORD OF GOD, in the xix Chapter of his REVELATIONS, and again in the 1st Chapter of his GOSPEL: The Editor of these Considerations conceives it cannot be unwelcome to the inquiring Reader to be inform'd—Whence St. *John* took the Use of this Title;—What was intended by it;—and on What Grounds, and how aptly it is applied by him to JESUS CHRIST.

And as he apprehends this to be fully and very satisfactorily shewn in a Sermon preached before the King on Christmas-day 1717, by the learned and excellent Dr. *Chandler*, Bishop of *Coventry* and *Lichfield*;* he is persuaded, it will be highly acceptable to the inquisitive in these subjects, to see a pretty copious Extract from it; as the Sermon itself may not be easily obtained, and appears to be a performance replete with masterly Criticisms on the meaning of the Text *John* i. 14. and a valuable Epitome of Biblical Sagacity.

E X T R A C T.

“ St. *John* took the Use of this Title, the WORD, from the *Jews*, among whom he lived and was bred. ---† p. 5, 6.

- - - - -

* Translated to Durham 1730.

† ...N. B. The Short Rules in this Extract mark the several Omissions.

The Words marked with *Dots before* and *after* them, are Interpolations by the Editor...

He

---- He himself declares, *Job. xx. 31. He writ these Things, that they might believe that JESUS CHRIST is the SON OF GOD,*
 ---- Now unless he had chosen the most familiar Terms and vulgar Phrases, in proposing to them the Objects of their Belief, how could they believe, that did not understand him? His GOSPEL ----; it was adapted to common Capacities, ---- *the poor have the Gospel preached unto them. p. 7, 8.*

We may therefore conclude hence, that the Title Word, was not peculiar to the Learned of that Age; ----. And since *St. John* hath no where ---- given ---- an Explication, it may be presumed ---- it was one of their own Terms, of which they had, in that Age, a settled Notion. What that was, and whence derived, is ---- our (p. 8)

Second Enquiry. ---- That which seems to me certain is this; the Title Word is intended to denote a PERSON, by or through whom all the Manifestations of GOD, ...at GOD's Command... are made to Creatures: whether in Works ---- of Creation, Providence, Miracles, and extraordinary Deliverances, disproportioned to the natural Causes; or convey'd by glorious and sensible Appearances, by Sound and Voice, by inward Representation or Presence with the Mind; or by what other way reasonable and sensible Beings come to any Knowledge of the invisible GOD. Not that he acts without subordinate Ministers, ---- But the Power of every such Agent, is from and under him. He presides in, he hath the direction of the whole work, ---- which is therefore justly ascrib'd to him. Agreeably to that, Passage in the
Job. i. 18 Gospel, No one hath seen GOD at any Time, the ONLY-BEGOTTEN SON, which is in the Bosom of the FATHER, He hath ...exhibited or... declared Him, ...ἐκτελέσας... p. 8, 9.

To such a one, the Title of **Word** is applied figuratively; the Figure being translated from the Design and Effect of a Man's Word, to imply some such Likeness of Office in *Him*, by whom GOD, his Attributes, Councils, Decrees, and Actions are declared. A Man's Word is the Representation of his Conceptions, and his Speech the Interpreter of his Thoughts. He therefore, who answers the Use of Speech to GOD the FATHER of all Things, who reveals to our Capacities, *the blessed and only Potentate, dwelling in the Light which* i. Tim. vi. *no Man can approach unto, whom no one hath seen, nor can see,* 15. 16. without him, may with great propriety be called GOD's Word, his Speech, or Interpreter. p. 9, 10.

This Similitude taken from a Word spoken, best answers the Import of the *Hebrew* and *Chaldee* Name, of which the Greek *Logos* is the Interpretation. *Logos* in *Greek* signifies indeed *Reason*, as well as *Speech*, but the *Hebrew* and *Chaldee* Name, hath no such double Sense; it hath but one simple Meaning, which is derived from *Speaking*. In this Sense *Philo*, a Greek *Jew*, before *CHRIST*, sometimes calls the Angels *Words*, because on less Occasions the Messengers of GOD's Will. . . . So the Gentile Theology made *Hermes* or *Mercury*, who was also called *Logos* in *Egypt*, to be the general Interpreter of God or *Jupiter*. But what is most to our Purpose, so the *Psalmist*, long before them all, understood the **WORD**; for thus he explains it, according to his Way of making the latter Clause in a Sentence exegetick of the former, *Pf. xxxiii. 6.* By the **WORD** of the **LORD** were the *Heavens made*, and all the Hosts of them by the *Breath of his Mouth*. The same Sense is countenanced by the ancient *Syriac* Version of *St. John*, by the Uses ascribed to *Or-Milta* מילתא, and even by *St. Paul*, who speaking of the Creation ascribed to the *Logos*, change that into a synonymous Word that signifies *Speech pronounced*. p. 10, 11, 12.

...And

...And if...* [Yet doth not] this Sense ...doth not, of necessity... wholly exclude, [but rather suppose] the other significations ...which Greek writers have... given of the Word, namely, that of Reason and Wisdom, ...yet... [tho'] that Notion is certainly not intended, in this Title. For - - - - - the same Person, tho' in different respects, is term'd sometimes the Wisdom of God, sometimes the Power, sometimes the Word of God, in the Sacred Writings, but always in a Figure. ... (which seems to shew that, All these Notions and Respects of him were not included alike in the one single Appellation of the Word; nor could they easily be understood to be so; for *one* word used metaphorically does not represent the metaphorical use of an *other* word.)... While the Word lay hid and inarticulate (if we may so speak) in the Father's Bosom, to shew even then his Pre-existence and

[...(B*) N.B. The Words included within Crotchets are such as the Editor could not think himself justified wholly to omit; as the so doing, and taking in the Words substituted by the Editor, give a different turn to the Passages than, what the Writer himself had given them: though the Editor apprehends the Alterations to be made in the strictest conformity, to the Representation here exhibited, of the settled Notion then entertained of the Word among the *Jews* in St. *John's* Time; and to the Sense, which St. *John* himself had of it. The difference between the Bishop and the Editor is only this, that his Lordship, in this Paragraph, has conform'd to the Greek Sense and Signification of the Word LOGOS; whereas the Editor conceives that, where the S. SCRIPTURES of the OLD TESTAMENT, are at all concerned as the Subject, we should adhere to the "Import of the *Hebrew* and *Chaldean* Name," and its "one Simple Meaning derived from *Speaking*;" and should not admit the "Double Sense" of its Greek Interpretation; because a Translation cannot always interpret with exact præcision; as the Words and Expressions of Different Languages do seldom perfectly coincide and correspond with each other. ...]

strict Union with the Father, he might properly enough have been described under the Character of the *Wisdom of GOD*.

p. 12, 13.

But with regard to the same Person's external Activity, in executing the several Parts of the Creation, that had been contrived and determined by the FATHER, he is term'd the WORD OF GOD, ...because that in all this, he is the Doer of his Word, who performed his every Command; - possibly also farther... it being the Property of a Word to make known the Secrets of the Mind, (C*) ...and even the Mind itself, He may be so called, because GOD's Counsels and Designs, and herein GOD himself, ... as GOD's Power, Wisdom, and Goodness were eminently declared in the Works of the Creation. p. 13.

Thus much for the Design of the Figure. Still the difficulty remains, how the *Jews* came to apply this Figure to that Person, by whom GOD was made manifest to the World? To remove it, it may be considered, that GOD, intending under the Christian Dispensation, a clearer Revelation of the Nature of his SON, gave some intimations thereof before-hand, in the *Jewish* Scriptures. They were indeed obscure Notices, before a fuller Explication and Application of them by the Apostles, but yet sufficient to lead those that studied the Holy Scriptures, into Reflections that prepared for the reception of a better Light. p. 14.

To this purpose they observed that one certain Being, transacted all Things, with the Patriarchs before, and their Fathers under the Law, in the Name of GOD. Sometimes he is indeed treated as an Angel or Messenger, but even then is so distinguished from all other Angels, in respect of

[...(C*) Power, Wisdom, and also his Goodness, as rank'd with them, are Attributes, not Secrets of the Mind, as Counsels and Designs...]

Majesty, Authority, and Power, or dignified with the incommunicable Title of JEHOVA, that they had not the least thought of his being a mere Angel; no more than they could persuade themselves, that he was GOD the FATHER, who could not send himself, and to whom in the pure Simplicity of the Divine Nature, the humane Affections and Actions ascribed to this Angel, they knew did not, and could not belong. Going still backward to the first Section in *Genesis*, they observed an uncommon Emphasis laid upon the Expression, *he said or spoke*. p. 14, 15.

Moses describing there the beginning of the Creation, introduces every Day's Work with, *and God saith* let this or that be done, and it was done. From whence they inferred, (how exactly I now dispute not) that, as GOD made all Things by his WORD, so this WORD was an active intelligent Being, and was the proper Title of that Divine Person, who so often afterwards sustained the Person and Character of GOD, in the History of the Old Testament. Here only in this Chapter, is this Form of Speech used, and that precisely before the Work of every Day, as if designedly preferred, for the suggestion of some Mystery to attentive Readers. p. 15, 16. ... (which surely could be no other than this, that, the SUPREME BEING wrought all his Works of Creation by the hand of some Ministerial Agent employed by him, and who form'd them all in obedience to his Word.)...

Be the Design of the Writer as it will, 'tis plain the Sacred Writers after *Moses* adopt this Notion as from Him. So *David*, in a Psalm that celebrates the Creation, sings, *Pf. xxxiii. 6. By the WORD of the Lord were the Heavens made, &c.* And carrying the same Notion in his Thoughts, he applies the Title of WORD to that Person's Transactions with *Gen. xlv. Joseph*, both to his Slavery and Advancement, whom *Moses* in 5, 7, 8, 9. his Narration of it, calleth GOD. You read it in *Pf. cv. 17, 19. --- untill the Time that his Word came, the Word of the Lord tried him.* p. 16, 17.

... the Colledges of Prophets *searched diligently* into the i. Pet. i. meaning of the *Prophetical Books* before their Time, --- 19, 11. before the Gift of Prophecy, able to correct dangerous Mistakes, had ceased in their Nation; From them these Notions passing by Tradition, found easily a Place in their Targums or public Interpretations of Scripture, after the Captivity: as during their several Dispersions and Travels, by them the *Gentiles* came acquainted with the Notion of the Word. p. 17.

However the Notion crept in among the Jews, it is certain they had such a Notion; their Targums, read in the Synagogues before Christ, are full of it, --- the Jewish Writings in Greek bear witness to it, St. *John* plainly supposes it to be a current Notion among his Country-Men, and even some of the *Jews* publick Prayers before the writing of the *Talmud*, retain a taste of it. p. 18.

Thus the Notion became received, and thus it stood in the main, though darkened with cabalistic Conjectures, and Philosophic Reasonings upon it, till St. *John's* Time; when being taken by him from common use and applied to Christ, (D*) do's aptly suit his Design, of declaring CHRIST's high Original, to those for whose Benefit he writ his Gospel, as --- under the (p. 18.)

Third Head, - - - - - p. 18.

Against the *Jews*, who would not hear, that Jesus was the SON OF GOD, St. *John* sheweth that Jesus was first the WORD, and as such existed, before the Creation, with GOD; that the

[...(D*) Sir *Isaac Newton* says, in his *Observations upon the Apocalypse of St. John*, p. 247, "I do not apprehend that CHRIST was called the WORD OF GOD, in any book of the NEW TESTAMENT written before the APOCALYPSE; and therefore am of opinion, the language was taken from this Prophecy, as were also many other Phrases in this GOSPEL, such as," &c. ...]

WORD, in respect of his peculiar *Generation from the FATHER*, was the SON OF GOD ; (E*) and therefore, the WORD *being made Flesh*, and become that Person to whom the Name JESUS was given, JESUS also was the ONLY-BEGOTTEN of the FATHER. As if he had said, " I appeal to your own Notions concerning the WORD. Your Expositors teach that " GOD created all things by his WORD, that he appeared " and talked to *Adam* and the antediluvian Patriarchs, by his " WORD, as he did afterwards by the same WORD to *Abraham*, *Ishaac*, *Jacob* and his Sons : that the WORD was the " *Angel in the Bush*, which *Moses* beheld on Fire ; that the " WORD gave the *Law*, delivered *Israel* out of *Egypt*, and " was Captain over *Joshua*, and so forth. Why then may " not GOD speak to you also in these last Days by his WORD " incarnate, as you suppose he acted, appeared, and spoke to " them in Times past by his WORD in other Forms ? So it is " in Fact, *In the Beginning was the WORD, and the WORD was*

[...(E*) Whether thereby be intended his deriving his *Existence* immediately from the FATHER ; or that, in his *Miraculous Conception and Birth into this World*, He, like the First Adam, had no earthly Father, no Father after the Flesh ; or whether that Phrase be used more comprehensively to include the whole of his *Appointment and Initiation* into that Ministry, to which he was fitted by having a Body prepared for him ; that he received his peculiar *Generation from the Father* himself into his *Sonship*, namely, his *Office of Messiah*, sent from GOD to deliver his Word. see *John* x. 36. (This Import of the Phrase *begotten* is justified from *i. Cor.* iv. 15. from *Philemon*, 10. *i. Pet.* i. 3. *i. Job.* v. 18.) ; or whether this Appellation be given to him, for that he ministers to the Will of his Father in promoting the great Work of Man's Redemption and Salvation, and was, in this respect, to Us, the SON OF GOD, and the ONLY-BEGOTTEN of the FATHER. (see *Psal.* ii. 7. *Act.* xiii. 33. *Heb.* i. 5. v. 5 *Job.* i. 14, 18. iii. 16, 18. *i. Job.* iv. 9. v. 1.) In either or in all these respects JESUS, the WORD, was truly the SON OF GOD...]

“ with

“ with GOD, and the WORD was GOD, all things were
 “ made by Him. - - - He came unto his own, (the Jewish Na-
 “ tion) and his own received him not - - - and the WORD was
 “ made Flesh, and dwelt among us, and we beheld his Glory,
 “ the Glory as of the ONLY-BEGOTTEN of the FATHER. By
 “ this you see the Harmony between the old and new Crea-
 “ tion: He that was the Beginner of the Old, is the *Author*
 “ of the New, that in all Things he may have the Pre-eminence.
 “ He that manifested many Divine Attributes in making the
 “ World, discovereth more in the renewing of Man; in both
 “ he is the Proclaimer of GOD’s Titles, wherefore you
 “ ought to discern the Incarnation of a Divine Person, when
 “ I say the WORD was made Flesh. p. 19, 20, 21.

For those - - - said in his Time, to fancy various and ab-
 surd Genealogies in the Deity, and therefore to place the
 WORD as an Emanation remote from the FATHER, - - -
 and a separate Subsistence from CHRIST, and Life, and
 Light, hear how aptly his Text is addressed to Silence these
 also. *In the Beginning, &c. (as above) all things were made by*
Him, and without him was not any thing made that was made:
In him was Life, and the Life was the Light of Men, &c. And
the WORD was made Flesh, and dwelt among us, &c. i. e.
 Before the World, or any Thing in it, before any Creature did
 exist, the WORD was with the FATHER, therefore as near
 and intimate with the FATHER, as can possibly be con-
 ceived; therefore deriving *immediately* from the FATHER,
 there being nothing between them, and that for ever. This
 is he, who in Time was made Flesh, and is called Jesus
 and CHRIST, as he is indeed the Fountain of Life and
 Light to every Being that partakes of either. This is he,
 whom we call the SON OF GOD; and that you may not ap-
 prehend any thing Corporeal after the manner of Men, to be

* *Ἀρχηγός*, rather, the Leader of us on. see Sykes on Heb. xii. 2.
 in-

included in this way of speaking, but a Relation in a Sense worthy of GOD, we represent him under the Title of **WORD**. - - - - - When the Word is emitted from the Mind, it is the true Image of it, it retains still Union with, and Dependence upon the Father of it. And therefore conceive nothing but Likeness, Perfection, Purity, Oneness, and Dignity in CHRIST's Sonship. - - - - - p. 21, 22.

The Doctrine that results from the Text so explained, is this, the SON OF GOD, who before the World was hid in the Bosom of the FATHER, whose Divine Power was manifested in making the World, as was his Person afterwards in many Instances of Care over his People, in order to redeem Man, was at length born of a Woman, and made in all Things like to those he came to redeem, Sin only excepted. p. 22.

All this is plainly deducible from the Words of my Text: **WORD** and *Flesh* are here opposed, as **FATHER** and *Flesh*. Mat. xvi. 17. *Flesh and Blood hath not revealed this, - - but my FATHER which is in Heaven.* As SON OF GOD, and *Flesh*, Rom. i. 3, 4. *Made of the Seed of David, according to the Flesh, and declared to be the SON OF GOD, with Power, according to the Spirit of Holiness.* as SPIRIT and *Flesh* are, i. Pet. iii. 18. *Being put to Death in the Flesh, but quickened by the SPIRIT.* CHRIST first existed as the **WORD**, before he assumed human Nature or *Flesh*. For it was the **WORD** that was made *Flesh*, and not the contrary, the *Flesh* was made the **WORD**, or was exalted into the Dignity and Majesty of GOD. And since St. Paul, speaking of the Creation, saith

Heb. i. 2. in one Place, GOD by his SON made the Worlds: And, in *Heb. xi. 2.* another, the Worlds were framed by the **WORD OF GOD**. It follows [in respect of] that, [Nature in which Christ] ...the Same Being, who formerly... pre-existed as the **WORD**, he is ...now become the CHRIST... the SON OF GOD." p. 22, 23.

CORRIGENDA et ADDENDA.

P. 4, Note B, l. 15, *Scot*, r. *Scott*. p. 5, Note B, l. 2, U, S, p. 134. p. 26, l. ult. after *Ibid*, add, p. 8, 9. p. 31, Reference, l. 1, iv. r. ii. l. 2, after 45, put, —. after 8, dele, p. 32, l. 3 from the bottom, *TY*, r. *ITY*. p. 33, *Ref*. p. 3, *Wiston*, r. *Whiston*. p. 34, *Ref*. l. 4, after, Answer to, add, *Bishop Gastrell*. p. 35, Note D, l. 8, stiled, r. styled, here and wherever it occurs, (except in a quotation) as, p. 83, l. 18. p. 103, l. 12. l. 18. p. 117, l. 15. p. 36, after the last word of Note E, add, End. p. 53, *Ref*. l. 3, *Emlyn*, r. *Emlyns*. p. 62, l. 13, for † r. §, and in *Ref*. l. 1, put the same Mark § before *Ibid*. p. 72, l. 6, *Fabres*, r. *Fratres*. p. 76, l. 10, ch. ii. r. ch. iii. l. 13, ch. v. r. ch. vi. p. 81, præfix Mark of Quotation before the 5, 7, 8, 9th lines, and after follow, in the 9th line. p. 85, l. 6, Council, r. Counsel. p. 86, Note, l. 24, after *which*, add, all. p. 89, l. ult. Note 9, r. Note (9). p. 91, l. 14, Council, r. Counsel. p. 96, l. 16, vi. r. iv. p. 101, *Ref*. l. 2, after, 195, add, ...see the Appendix p. 231, Note IV... p. 104, l. ult. xi, r. xxi. p. 105, l. 4, invert the Marks of Quotation. p. 107, l. 5, *Romanus*, r. *Alexandrinus*. p. 119, *Ref*. l. 2, 89, r. 88. p. 125, l. 24, *Samosatena*, r. *Samosateno*. p. 128, l. 4, at, r. a. p. 130, Note R, l. 18, after see, add, above 104, Note Q, also below, Appendix, Note VII. p. 237, and dele p. 256, Note DD. *Ref*. l. 3, 142, r. 145. T. r. W. p. 136, in the *Ref*. l. 1, for 152, r. 154. l. 2, Reply to Mr. R. Nelson, r. Scripture Doctrine. p. 137, l. 4, *HYPOSTASES*, r. *HYPOSTASIS*. p. 140, in *Ref*. l. 2, after p. dele, 11. p. 141, l. 18, Antinices, r. Antenices. p. 144, l. 2, *andpawes*, r. *Andpawes*. p. 150, *Ref*. l. 2, put a Comma between 7, 8. p. 154, last *Ref*. after, p. put, 136. p. 155, l. 2, *andadefes*, r. *andaderes*. p. 158, l. 16, say GOD is GOD, r. say GOD is ONE GOD; p. 159, l. 23, after vi. repete † the Mark of *Ref*. before used. p. 160, l. 10, canded, r. candid. p. 165, in *Ref*. l. 3, after 21, add, 23. p. 166, Note, l. 26, began to speak, r. has first began to speak. p. 171, l. 16, *another*, r. *another's*. p. 175, l. 5, put Marks of Quotation before "Councils." p. 187, in *Ref*. l. 5, for 83, r. 192. p. 189, l. 8, that, r. than. p. 196, Note, l. 17, Exempler, r. Exemplar. p. 200, l. 1, dele IV...IV. r. VI. p. 206, *Ref*. l. 2, after 132, add, § *Ibid*, p. 135. p. 211, l. 1, dele Dotts. p. 213, l. 9, Co not nscious, r. not Conscious. p. 214, l. 3, Peristallick, r. Peristaltick. p. 220, l. 16, form, r. from. p. 231, l. 22, Text, r. 3 verse. p. 235, l. 19, *prejered*, r. *preferred*.

CONTENTS.

CHAP. I.

CREEDS, ANCIENT and MODERN compared,	Page	1
CREED, APOSTLES, wherefore so called,	Note A.	ib.
<i>Præpoculus's</i> comparison of the APOSTLES with those of MODERN Christians,	-	2
These Two opposite in the First Article, in which the NICENE agrees with the APOSTLES,	ib.	
FAITH of the GREEK CHURCH,	Note b	ib.
of the Church of <i>England</i> , where to be seen,		3
Fathers, accused by <i>Petavius</i> of corrupting the FAITH,	-	ib.
has been corrupted; but whether by the AN- CIENTS or MODERNS is the Question,	-	ib.
TRINITY, <i>Jurieu</i> says, the Doctrine of the TRINITY was imperfect till the Council of <i>Constantinople</i> ,		ib.
in 381,	-	ib.
When the Word was first used,	-	ib.
Divinity of the HOLY GHOST, says <i>Petavius</i> , was un- known for the Four First Ages,	-	4
Generation of the SON from the FATHER's Substance, <i>Jerom</i> tells us, was unknown to the Apostles,	ib.	
Equality and Supremacy of the Three PERSONS founded upon it; which gave occasion to the		5
EMPERICHORESIS, introduced to avoid the charge of Po- lytheism, and defend the UNITY,	-	ib.
MODERN Orthodoxy came in thus by Degrees,	-	6
b	CREED,	

CREED, NICENE, observations on it,	-	Page 6
<i>Equality</i> , how at first understood,	-	<i>ib.</i>
<i>Divinity</i> of the HOLY GHOST, not the prevailing Doctrine when the NICENE CREED was made,	-	7
* CREED, ATHANASIAN, of no Authority in itself; and why,	-	<i>ib.</i>
—Not known till 300 years after <i>Athanasius</i> ,	-	<i>ib.</i>
A. C. 800,	-	<i>ib.</i>
—contradicts the APOSTLES CREED, and	-	<i>ib.</i>
—contradicts the NICENE CREED,	-	8
That under the Name of <i>Athanasius</i> a forgery,	<i>ib.</i>	
EMPERICHORESIS, wherefore maintained by the <i>Athanasians</i> ,	-	<i>ib.</i>
Bp. <i>Bull</i> calls it, a Mystery above all mysteries,	<i>ib.</i>	
Defined by <i>Basil</i> , to be a <i>Separate Conjunction</i> ,	<i>ib.</i>	
by <i>Hilary</i> , a <i>Unity of inseparable Nature</i> ,	<i>ib.</i>	
The MODERNS silent about it,	-	<i>ib.</i>
<i>Pseudo-Athanasians</i> , as far distant from the FAITH of <i>Athanasius</i> , as from that of <i>Arius</i> ,	-	9
EMPERICHORESIS, the MODERNS probably think it incapable of defence,	-	<i>ib.</i>
Dr. <i>Whitby</i> takes it to be a mere invention, and observes, it does not serve the purpose for which it is introduced,	-	<i>ib.</i>
<i>Consubstantiality</i> , the introduction of it the Fundamental Principle, upon which the FAITH was changed, it is questioned on principles both of PHILOSOPHY and SCRIPTURE,	-	10
* CREED, APOSTLES has been tampered with, as well as the NICENE,	-	<i>ib.</i>
never used in the CHURCH as a BAPTISMAL CREED,	Note	<i>ib.</i>

CONTENTS.

3

CHAP. II.

SUPREMACY of the FATHER considered,	-	11
CREEDS , the FAITH of a Christian uncertain as laid down		
in the CREEDS ,	-	<i>ib.</i>
must be compared with SCRIPTURE to find the		
Truth ,	-	<i>ib.</i>
APOSTLES , its First Article is the true SCRIP-		
TURE DOCTRINE ,	-	<i>ib.</i>
MODERN , contradictory to the Scope and Tenor		
of REVELATION ,	-	<i>ib.</i>
subverts the Monarchy of the FATHER ,	12	
and represents the Government of the Uni-		
verse as an Aristocracy,	-	<i>ib.</i>
<i>Supreme Greatness</i> , urged by <i>Tertullian</i> to prove the UNITY		
of GOD ,	-	<i>ib.</i>
consists in having No Equal,	-	13
<i>Three Each</i> SUPREME over the other <i>Two</i> , is a Con-		
tradiction,	-	14
concludes either in Atheism or in Polytheism,	<i>ib.</i>	
<i>Supremacy</i> of the FATHER , what evil consequences follow		
from denying it,	-	<i>ib.</i>
<i>Three SUPREMES</i> . To maintain the Doctrine of <i>Three Su-</i>		
PREMES , Divines subvert the common mean-		
ing of Language and use of Words,	-	<i>ib.</i>
instanced in <i>Dr. Allix</i> ,	-	15
The Patrons of this Doctrine never dare to put		
any meaning to their words,	-	<i>ib.</i>
The MODERNS , in support of it, maintain <i>Sa-</i>		
<i>bellianism</i> or Polytheism,	-	<i>ib.</i>
Their answers examined,	-	<i>ib.</i>
<i>Dr. Hallifax</i> , now Bishop of Gloucester, says, "the		
Godhead is uniformly represented as appearing		
b 2	under	

CONTENTS.

under Three Characters, to <i>whom</i> divine honors and attributes are ascribed,"	Page 16
Reply. 1st. This is no Language,	17
2dly. Reason urged to shew that, the <i>Godhead</i> cannot be so represented,	ib.
How requisite that his Lordship should have directed his Readers, if he could, to any Texts, where the <i>Godhead</i> is so represented,	ib.
His assertion farther considered and examined,	18
1st. with respect to What he can mean by <i>Godhead</i> ,	ib.
2dly. What by <i>Characters</i> ,	ib.
avoids <i>Sabellianism</i> by running into Polytheism,	19
But cannot escape from the force of <i>Tertullian's</i> Argument,	20
<i>Three</i> SUPREMES over all is a Contradiction in terminis, <i>ib.</i>	
Dr. <i>Tucker</i> , the Dean of Gloucester, his "View of the Difficulties attending the Trinitarian, Arian, and Socinian Systems," considered,	21
Observations on this Title,	ib.
tells us, there is a Trinity of co-equal Persons in one undivided Essence of the Godhead explicitly declared in Scripture,	22
Remark and Reply,	ib.
Whence the Confusion both in his Lordship's reasoning and the Dean's arises,	23
<i>Godhead</i> , <i>Θεότης</i> , its meaning in the NEW TESTAMENT, <i>ib.</i>	
Whence the Dean is led to make use of Scholastick Terms, not found in the NEW TESTAMENT, &c. <i>ib.</i>	
Other Remarks on the Dean's Dispassionate View,	24
TRINITY, I. The Dean tells us, the Doctrine of the Trinity is incomprehensible, and therefore the Trinitarian judges it to be wiser, more prudent and modest, to accept it in the Gross,	ib.
Reply.	

CONTENTS.

5

Reply. That they have not acted in this manner ; shewn under four heads, -	Page 24
<i>Arian</i> , 2. The Dean says, an <i>Arian</i> , by the help of far-fetched comments, &c. fancies he discovers a Supremacy of the First Person over the Second and Third, 26	
Reply under Six Observations in answer to this Assertion :	
1st. Shewing the consequence if there were <i>No Supre-</i> <i>macy</i> of the FIRST PERSON over the SECOND in point of <i>Self-Existence</i> , - - - - -	<i>ib</i>
2dly. If there is none in point of <i>Omnipresence</i> or <i>Infinity</i> , - - - - -	27
3dly. If none in point of <i>Omniscience</i> , - - - - -	<i>ib.</i>
4thly. If none in point of <i>Eternity</i> , - - - - -	28
5th. On the <i>Divine Attributes</i> of the SON mentioned by the Dean, - - - - -	<i>ib.</i>
6thly. The <i>Arian</i> not single in discovering the <i>Su-</i> <i>premacy</i> of the FATHER in the Texts of SCRIP- TURE, - - - - -	<i>ib.</i>
Texts appealed to and produced in proof of the FA- THER'S <i>Supremacy</i> , - - - - -	29
<i>Divinity</i> of CHRIST does not infer an <i>Equality</i> to the FATHER, - - - - -	30
the SON'S <i>Inferiority</i> is to be understood of his <i>Di-</i> <i>vinity</i> , - - - - -	<i>ib.</i>
so understood by <i>Athanasius</i> , <i>Basil</i> , <i>Gregory Naz.</i> <i>Chrysostom</i> , &c. - - - - -	<i>ib.</i>
<i>Equality</i> . Whence the contrary opinion of the SON'S <i>Equality</i> arises, - - - - -	<i>ib.</i>
Opinion of the Fathers before the Council of <i>Nice</i> , 31	
<i>Origen's</i> account of CHRIST'S <i>Divinity</i> , - - - - -	<i>ib.</i>
Many of the Fathers believed that the SON <i>received</i> his <i>Divinity</i> by <i>Communication</i> from the FATHER, <i>ib.</i>	
What	

What professed by the ANCIENTS of the Three First Centuries,	-	-	Page 31
<i>Eusebius</i> , quoted, with <i>Justin Martyr</i> , and <i>Clement Romanus</i> ; and wherefore quoted,	-	-	32
ANCIENTS, what they could mean by communicating Divinity,	-	-	<i>ib.</i>
<i>Their Sense of the Word Divine, Divinity or Godhead</i> ,	-	-	<i>ib.</i>
<i>Θεός</i> GOD,	-	-	33
GOD. The only Sense in which the Word GOD can be literally used in SCRIPTURE when applied to any other than the SUPREME JEHOVAH,	-	-	<i>ib.</i>
<i>Θεότης</i> , Divinity, signifies <i>Dominion</i> ; and to suppose it to mean the <i>Substance</i> of GOD, is an abuse of Language. Dr. S. Clarke cited,	-	-	35, 36
is used in SCRIPTURE to express <i>Dominion</i> ,	-	-	<i>ib.</i>
<i>Dominion</i> capable of communication,	-	-	<i>ib.</i>
is not even an <i>Attribute</i> , but merely a relative Term, Note F,	-	-	37
CHRIST TRUE GOD, as possessed of <i>true Dominion</i> , yet not SUPREME GOD, because not possessed of <i>supreme Dominion</i> ,	-	-	<i>ib.</i>
This confirmed by St. Paul, i. Cor. viii. 5.	-	-	38
<i>Socinus</i> , on. <i>Job</i> . i. 1. speaks to the Same purpose,	-	-	<i>ib.</i>
GOD. The Term GOD is not a Proper Name, but an Appellative,	-	-	<i>ib.</i>
<i>Eternity</i> . The MODERNS have deceived themselves, in understanding a <i>Real Philosophical Eternity</i> ; for the ANCIENT Fathers had no such meaning,	-	-	39
<i>Crisostom's</i> sense of the Word, inconsistent with the MODERN Philosophical sense of it,	-	-	40
<i>before all Ages</i> ,	}	<i>Origen's</i> sense of these Phrases,	<i>ib.</i>
<i>before all Time</i> ,			
<i>Le Clerk</i> ,	-	-	<i>ib.</i>
			Mo-

CONTENTS,

7

MODERNS, many other of their mistakes arise from the same cause, viz. their putting a Sense upon Words different from the ANCIENTS,	Page 41
explain away CHRIST's Answer to the Sons of Zebedee, <i>Mat. xx. 20—23.</i> "It is not Mine to give,"	<i>ib.</i>
Supremacy of the FATHER argued from this text,	<i>ib.</i>
<i>Cudworth</i> cited,	42
Three SUPREMES. The doctrine of Three SUPREMES refuted from <i>Mat. xxiv. 36.</i> and <i>Mark xiii. 32.</i> "of that day and that hour knoweth No One, no, not the Angels in Heaven, but the FATHER only, —neither the SON,"	Page 43
St. Ambrose, Dr. Whitby, Irenæus, Origen, Bishop Stillingfleet, on this Text,	<i>ib.</i>
Bp. Newton's account of the Opinion of Erasmus, and some MODERNS, why the Words, neither the SON, are not found in the Text of St. Matthew,	44
reason to believe the Opinion of Arius, in this respect, was the SCRIPTURE Doctrine,	<i>ib.</i>
Eusebius's Opinion,	<i>ib.</i>
St. Austin's,	45
replied to,	<i>ib.</i>
St. Austin, Explanation of his Opinion,	<i>ib.</i>
Reply to his Explanation,	<i>ib.</i>
Dr. Whitby, Bishop Newton,	45, 46
Reply,	46, 47
<i>Rev. i. 1.</i> cited,	<i>ib.</i>
Dr. Hammond, Bishop Newton,	47, 48
Dr. Lightfoot, Mr. Burkit,	48, 49
Reply,	49
Dr. Randolph's reasoning to shew it may be said that, CHRIST knew not the day, because his Human Nature	ture

CONTENTS.

ture knew it not, though it was well known to his Divinity, - - -	Page 50
considered and replied to, - - -	51
His assertion that, neither the Body nor the Soul of CHRIST came down from Heaven, but merely that Nature which was in Heaven, - - -	50
examined and replied to, - - -	52
The Consequence of this opinion. <i>Eph. iv. 8, 9.</i> cited, <i>ib.</i> Substance. The infinite Substance could neither ascend nor descend. <i>Eph. iv.</i> cited, - - -	53
to Dr. South, Sherlock, Bishop Fowler—the former alternate consequence is again inferred; - - -	ib.
Novatian cited, for the solidity of his reasoning on this Subject, - - -	53
GREEK CHURCH, her Doctrine on this Subject, - - -	54
Reply to it, under three Heads, - - -	55
HOLY GHOST. The Expedient of Two Natures will not explore these Texts with respect to the HOLY GHOST, <i>ib.</i> Whereon the Author rests his Argument, - - -	56

CHAP. III.

Considerations on the PERSONAL Existence of the HOLY GHOST,
With Observations on the First Commentary and Essay. 57

HOLY SPIRIT. Four Positions collected from the First Com- mentary and Essay against the PERSONAL Existence of the HOLY SPIRIT, and his Presence with us. <i>Act. xix. 2. Job. iii. 34.</i> cited, - - -	ib.
Reply, under five Heads. <i>Act. ii. 38, 39. Job. xiv.</i> <i>16. i. Cor. xii. 7, 8. Luke xii. 12. i. Cor. xii. 11.</i> <i>Job. xiv. 16. xvi. 17.</i> cited, - - -	58
SCRIPTURE proves the PERSONALITY of the HOLY GHOST by joining together, above thirty times, the FATHER, SON, and HOLY SPIRIT, - - -	61

Whether

CONTENTS.

9

Whether the Other ADVOCATE be a mere *Un-sub-*
stantial Power, or a PERSON and AGENT, argued
more directly from SCRIPTURE, - Page 63

His PERSONALITY argued from i. *Job*. ii. 1. with
Jo. xvi. 7. - 63, 64

from *Job*. xvi. 12, 7. xvi. 13, 14. *Rev*. xx. 4. 64

from the Masculine *names*, agreeing with the Neu-
ter *verbum*, - - - - - *ib*.

from *verbs* agreeing with *Verbs*, - - - - - *ib*.

from that the HOLY GHOST was to receive of
CHRIST, and shew it to the Disciples, - 65

from *Rev*. i. 1. *Job*. xvi. 15. *AB*. i. 2. - *ib*.

from *AB*. ii. 16, 17, - - - - - 66

from *AB*. ii. 38, 39, - - - - - 67

Spirit of GOD cannot signify GOD Himself in the Texts
described in p. 67, - - - - - *ib*.

Eight Conclusions from the three preceding Chapters, 68

CHAP. IV.

Considerations on the *Pre-existence* of CHRIST and his *Divinity*.
With Observations on the First Commentary and Essay, 71

Socinians, their character and conduct as Divines and Ex-
positors. Mr. Richard Baxter, Dr. South, and Arch-
bishop Tillotson quoted, - - - - - *ib*.

Texts. Design to consider a few Texts commented
upon by Socinus, - - - - - 72

Job. iii. 13. with the vi. 62. — "No man hath ascended
up into Heaven," &c. — "What and if ye shall
see the SON OF MAN ascend up where he was
before," - - - - - (72. 73

BREAD OF GOD. CHRIST's calling himself the
BREAD OF GOD (in *Job*. vi. 33.) explained, 73

<i>Flesh and Blood.</i> What mean'd by eating His <i>Flesh</i> and drinking His <i>Blood</i> , vi. 53,	Page 74
<i>Enjedimus</i> , how he argues against the literal Sense of these Texts,	76
finds nothing to object to the <i>Arians</i> and <i>Scriptu-</i> <i>rarians</i> , and argues purely against the <i>Atbanasians</i> ,	77
Reply to his Arguments,	78
CHRIST ascended up <i>where he was before</i> ,	ib.
this confirmed in <i>Job. xvii. 4.</i> and this again by <i>Job. i. 1.</i>	ib.
<i>Job. xvii. 4, 5.</i> "the Glory which CHRIST had with the FATHER before the world was," How explained by <i>Enjedimus</i> ,	ib.
Objections to his Explanation and Comment, under Two Heads,	79
<i>Unitarian Tracts</i> confound the Glory which CHRIST had, with the Glory which was to follow, and urge i. <i>Pet. i. 11</i> , but in vain,	81
and quote ii. <i>Cor. v. 1</i> , with as little success,	ib.
and ii. <i>Tim. i. 9</i> , to as little purpose,	82
Our Author's sense of <i>Job. xvii. 4, 5</i> , is confirmed from <i>v. 24</i> ,	84
The <i>Unitarian Tracts</i> argue from i. <i>Pet. i. 19, 20</i> , and from <i>Rev. xiii. 8</i> ,	84, 85
Reply. 1. But argue not from the words of <i>Peter</i> , and 2. argue from a wrong Translation of <i>Rev. xiii. 8</i> ,	ib.
Their reasoning refuted, in a 3d and 4th Observa- tion,	86, 87
<i>Job. xvi. 16.</i> Dr. <i>Lightfoot's</i> explanation, as given in Commentaries and Essays, corrected. <i>Job. vii. 33.</i> quoted,	88
Reasons for differing from the Writer of the Essay with respect to the Glory here praised for, and CHRIST's <i>Præ-Ex'stence</i> in Heaven,	89
That	

CONTENTS.

ii

That these Texts are capable of referring to a <i>Prior</i>	
<i>Existence</i> acknowledged by <i>Socinus</i> himself,	Page 90
Remark on this Acknowledgment,	91
<i>Pra-existence</i> of CHRIST,	
Ist Argument of <i>Socinus</i> against the <i>Pra-existence</i> of	
CHRIST,	<i>ib.</i>
Nothing more probable than that CHRIST, after he	
was born, and before he entered on his Office, was	
in Heaven, and for some time,	<i>ib.</i>
Reply,	<i>ib.</i>
<i>Socinus</i> says, "The words, <i>Job</i> . vi. 62, were spoken	
of CHRIST as a Man, or the Son of Man,	94
Answer,	<i>ib.</i>
IId Argument of <i>Socinus</i> , that Moses was the Type	
of Christ, and Moses ascended to Mount Sinai,	95
Reply,	<i>ib.</i>
IIId Argument of <i>Socinus</i> ,	96
The Mount was called Heaven, <i>Deut.</i> iv. 36,	<i>ib.</i>
Reply. The Text by no means proves it,	<i>ib.</i>
IVth Argument of <i>Socinus</i> is to shew, how this As-	
cension came not to be mentioned in the Gospel,	98
The Insufficiency of this Reason shewn in Three re-	
spects,	<i>ib.</i>
A more probable Reason assigned,	99
When <i>Socinus</i> appeals to the Speeches of Christ, and	
of the Baptist, whence it may be concluded, and	
quotes <i>Job</i> . iii. 31, 32, he deceives his Reader,	<i>ib.</i>
The Testimony of <i>John</i> , What it proves,	100
Texts cited in the <i>Unitarian Tracts</i> in favour of the	
<i>Socinians</i> ,	<i>ib.</i>
Observed upon in reply,	101
<i>Job</i> . iii. 13, considered and explained. <i>Psal.</i> lxxviii	
18. cited,	<i>ib.</i>

1st Difficulty in explaining this Text.	Page 102
Resolved. <i>Eph. iv. 9.</i> cited,	ib.
2d Difficulty, that our SAVIOUR speaks in the	
Perfect Tense,	ib.
<i>Enjedimus's</i> Observation upon it,	103
His Observations answered,	ib.
The result,	ib.
WORD. "The WORD was a <i>Man</i> ,"	104
<i>Socinus</i> takes great pains to shew this,	ib.
Reply. He is certainly so called in <i>i. Tim. ii. 5.</i>	
But, to serve their own Sect, the <i>Socinians</i> must prove	
that he <i>never was otherwise</i> than a MAN, which	
is contradicted by <i>Job. i. 1. Heb. i. 8.</i> —But	
<i>Socinus</i> only cavils at the Phrase <i>εαυτ̃ ου̃νε</i> , as we	
translate it,	ib.
<i>Socinus</i> says, "It was the Devil (SATAN) persuaded to	
translate so,"	105
But does not prove it to be a mistake,	ib.
only makes use of Sophistry,	105, 106
attributes sad Consequences and Absurdities to	
translating <i>was made</i> Flesh,	106
Reply to these Consequences,	ib.
1st. he says, "What can be more absurd than that	
he <i>came</i> to us <i>before he was born</i> ,"	ib.
Reply to this First of Two Absurdities,	ib.
That the Facts here related are all agreeable to	
SCRIPTURE, shewn under three Heads. <i>Phil. ii.</i>	
6. <i>Job. i. 14. Isai. vi. 1-8. Liii. 2.</i> cited,	108
<i>Mopse's</i> Observations on the Word in <i>Phil. ii. 6.</i>	109
Why here used instead of <i>Δεξ̃</i> . <i>Heb. i. 3.</i> cited,	ib.
2d Absurdity, that the WORD, i. e. as they interpret	
it, the SON of GOD, and even GOD himself,	
Jehovah, was made Flesh,	ib.

Agreed

CONTENTS. 13

Agreed to, against the Patripassians, - -	Page 110
Reply. The 1st of these supposed Absurdities is the plane SCRIPTURE Doctrine, - -	ib.
2d is only made out by changing the Terms of the Question, - -	111
<i>Præ-existent State of CHRIST</i> clearly reveled. see <i>Job</i> . viii. 58. i. 15. cited, - -	ib.
<i>Beza</i> , <i>St. Austin</i> , <i>Dr. Hammond</i> , <i>Dr. Whitby</i> cited, <i>αὐτὸς ἔμπροσθέν μου ὤν</i> , he was before me; what the AN- CIENTS understood by this. <i>Beza</i> , <i>St. Austin</i> , <i>Dr. Hammond</i> , <i>Dr. Whitby</i> cited, - -	ib.
i. <i>Job</i> . iv. 19. <i>Mat</i> . xvii. 10, 11, 27. <i>Job</i> . xix. 39. ii. <i>Thess</i> . ii. 3. <i>Job</i> . xv. 18. cited, - -	ib.
<i>αὐτὸς ὁ αὐτὸς</i> , what their Sense. <i>Hammond</i> , <i>Beza</i> , quoted, - -	112
<i>αὐτὸς ὁ αὐτὸς</i> . used in the OLD TESTAMENT with re- gard to Time, <i>Jud</i> . i. 11, 23. i. <i>Kings</i> iii. 12. <i>Job</i> . viii. 58, - -	ib.
<i>γινώσκας</i> . the Construction condemned by <i>Socinus</i> in <i>Job</i> . i. 14. is adopted by the <i>Socinians</i> , when they interpret <i>Job</i> . viii. 58, - -	113
And is approved by <i>Enjedinus</i> , - -	ib.

CHAP. V.

Observations on Four Discourses upon <i>Philippians</i> , ii. 5—11, 114	
<i>Socinians</i> , their conduct whenever engaged with the <i>Arians</i> , - -	ib.
Observations on Discourse II. - -	ib.
<i>Arians</i> . Objections against the <i>Arians</i> , - -	ib.
1st Objection. If the WORD, a Spirit superior to Hu- man Souls, animated the Body of <i>JESUS</i> , &c. 115	
Reply.	

Reply. The Doctrine of SCRIPTURE and earlier ANTIQUITY on this point given from Mr. <i>Whiston,</i>	Page 115
Question. What ONLY ought to be the true Question among CHRISTIANS,	116
MAN. What the SCRIPTURE calls a MAN,	<i>ib.</i>
—Where the <i>Socinians</i> will find their Mistake if they disallow of this latitude,	<i>ib.</i>
Extract from A Call to the Jews,	117
An other MODERN Definition,	118
2d Objection. That any Spirit except an human Soul should occupy a human Body,	<i>ib.</i>
Reply. <i>Human</i> Soul, What,	<i>ib.</i>
3d Objection. So great a Spirit would swallow up the human Body,	<i>ib.</i>
Reply from Mr. <i>Emlyn,</i>	119
Wherein we expose our Ignorance,	<i>ib.</i>
4th Objection. Jesus does not insist upon his Pre- existent glorie as an argument of obedience,	<i>ib.</i>
Reply. This assertion refuted from SCRIPTURE. <i>Job.</i> vi. and iii. 31. cited,	<i>ib.</i>
5th Objection. If he had taken a Human Body, it would have been shewn clearly,	120
Reply. The Words of SCRIPTURE cited, to prove it is <i>plainly</i> shewn,	<i>ib.</i>
6th Objection. In this way JESUS CHRIST no ex- ample to us, and why not,	<i>ib.</i>
Reply. Answer to this, and shewing how far we <i>are taught by his Example.</i> <i>Ben Mord.</i> quoted,	121
7th Objection. If so <i>animated,</i> his Resurrection and Ascension not extraordinarie,	<i>ib.</i>
Reply. Shewing that we are ignorant of the Pre- mises whereon to form any Judgement, and must talk at Random,	<i>ib.</i>

CONTENTS.

15

8th Objection. The Doctrine of his former Glorie inconsistent with his future Exaltation as a reward, and that as Creator under God he had a Natural Right to Dominion,	Page 121
Reply. Shewing that here again the Writer concludes at Random,	122
Observations on Discourse III.	123
Arguments of the Socinians in defence of their own Tenets,	
TRINITY. A third Scheme, called the Doctrine of the Unitarians or Nazareans, described,	ib.
Reply. Shewing that the Scheme exhibited is no Third Scheme; and that it differs not from Arianism,	ib.
FAITH of Arius, with remark on it,	124
Objection to it,	ib.
Reply. Shewing that in this Particular objected to, the Arians follow SCRIPTURE. Job. i. 1. Heb. i. 8. cited,	ib.
Question. What the Question really is between the Socinians and Arians	ib.
GOD. In What Sense the Word GOD is to be understood in SCRIPTURE when applied to CHRIST,	125
Socinians. Former differed from the present. Unitarian Tracts cited,	ib.
Unitarians. Arians and Socinians both so called; and wherefore. Unit. Tracts,	ib.
GOD. What the Socinians acknowledge concerning the word GOD. Biograph. Di&c.	126
Socinians. The Dispute between the Socinians and Arians, is only about words,	ib.
The Socinians speak the same in the Unitarian Tracts,	ib.
Trinitarians,	

Trinitarians, used in the <i>Unitarian Tracts</i> for <i>Athanasians</i> ,	127
<i>Arians</i> were Trinitarians,	ib.
Their Belief,	ib.
ANCIENTS called the Son <i>ἁγίος Θεός</i> . how to be understood,	ib.
<i>Unitarian Tracts</i> , their Artifice,	128
<i>Socinians</i> , how the case will stand between them and the <i>Athanasians</i> , if they deny the Son to be God in every Sense of the Word,	ib.
Unitarian, how this Word as well as the Word Trinitarian has been used in Two Senses, and these Senses confounded,	ib.
Unitarians and Trinitarians, not always opposite Sects,	ib.
(see Note R, p. 129, and Note S, p. 130)	ib.
Nor at all times opposite Denominations, (Note R)	129
Unitarians in One Sense of the Word, may be Trinitarians in an Other,	(Note S) 130
Who are Unitarians,	131
Trinitarians. Who are Trinitarians,	132
THREE GODS. <i>Athanasians</i> , whether they believe Three GODS,	133
<i>Socinians</i> , whether they believe the FATHER, SON, and HOLY GHOST to be One and the Same PERSON,	135
(see also Note T, p. 136)	136
Unitarian. The Word could not be used in opposition to the Trinitarian Opinion of Three Hypostases, till the year 381,	ib.
Divinity of the HOLY GHOST not determined and defined at the Council of Nice,	137
TRINITY. The <i>Athanasian</i> TRINITY not established in the CHURCH till after 381,	ib.
Nor the <i>Socinian</i> use of the Word understood as opposed to the <i>Athanasian</i> TRINITY,	ib.
FAITH.	

CONTENTS.

27

FAITH.	What the Belief laid down in the New Testament,	Page 138
Truths.	Where we are to search for Truths to be our Guides,	ib.
FAITH of the First Ages,	till the Sabellian Heresy,	ib.
Sabellian Heresy,	What; and wherefore invented,	139
TWO GODS.	How CHRISTIANS came to be charged with the Belief of TWO GODS. Ignatius,	
	Clement, Justin, Arius, quoted,	ib.
	Bp. Bull inconsistent in what he says of the Son,	140
	How this Accusation was answered,	141
	1st. by the Sabellians,	ib.
	2. by the Anti-Nicenes,	ib.
	3. by the Council of Nice,	142
	Many Sects startled at their Answer,	ib.
	Arius's Letter to Eusebius on this Subject,	ib.
	Origen speaks in the same manner with Arius before Arius was born,	143
Consubstantiality,	Consequences of adding it to the CREED,	ib.
	Arians, their Objection to it. Bp. Crofts cited,	ib.
	Athanasians, their only way of avoiding the Force of this Objection,	ib.
Arians,	how they understood the UNITY of GOD, and at the same time a TRINITY; answered the Objection of TWO GODS; and steered clear of the Errors of the Athanasians and Socinians at the same time,	144
Generation of the Son	should be understood to be Figurative through the whole SCRIPTURE. Ben Mord.	ib.
	So understood by the Arians, and by the ANCIENTS,	ib.
begotten, made,	} how understood by the ANCIENT Fathers,	ib.
	d	Petavius

CONTENTS.

<i>Petavius</i> and Cardinal <i>Perron</i> consider the AN-	
CIENT Fathers as having corrupted the	
Purity of the CHRISTIAN FAITH; and	
for what reason,	Page 145
<i>Gelasius</i> condemns their Writings; and wherefore, <i>ib.</i>	
<i>Arians</i> , their Principles favoured by the most ANCIENT	
Traditions,	146
<i>Arius</i> , his FAITH with respect to the WORD,	<i>ib.</i>
Who the Author of that FAITH,	<i>ib.</i>
TRINITY. Whether the TRINITY of the <i>Arians</i> or of	
the HOMOOUSIONS was the FAITH. <i>Petavius</i> , <i>ib.</i>	
ANCIENT. Whether the <i>Sabellian</i> and <i>Socinian</i> Doc-	
trine of <i>One Singular Hypostasis</i> , or that of the	
<i>Atbanasians</i> , the most ANCIENT,	<i>ib.</i>
HOMOOUSION, Whence the first hint of it taken,	147
<i>Paulus Samosatenus</i> , his Opinion, What; and when con-	
demned,	<i>ib.</i>
FAITH, NICENE Form, <i>Theodoret's</i> account wherefore	
it was invented,	<i>ib.</i>
<i>Sabellian</i> Heresy; What Belief it introduced; and what	
Difficulties it run its Believers into,	<i>ib.</i>
FAITH of the Eighty Fathers who condemned <i>Paulus</i> ,	
Its Antiquity, and What it was,	148
How high we must ascend, to know the True	
Genuine FAITH of the CHURCH,	<i>ib.</i>
of the <i>Platonists</i> , What,	149
held by <i>Justin Martyr</i> , <i>Clemens Alexand.</i> <i>Origen</i> ,	
and the <i>Alexandrian</i> Schole,	<i>ib.</i>
maintained for the first 300 years by <i>Asbenagoras</i> ,	
<i>Tertullian</i> , <i>Gregory Thaumaturgus</i> , <i>Dionysius</i>	
<i>Alexandrinus</i> , <i>Lactantius</i> ,	<i>ib.</i>
HOMOOUSION, the Change which took place upon its be-	
ing established; and the Sophistry with which	
Men	

CONTENTS.

19

Men deceived themselves; and which still continues,	Page 149
CREEDS, MODERN, so formed upon this Sophistry as to give a false appearance of Heresy,	150
The Effect this has had upon the Opinions entertained of some of our most eminent Divines, as <i>Erasmus, Episcopius, Chillingworth, Sandius,</i>	<i>ib.</i>
ANTIQUITY, <i>Sandius's</i> account of the FAITH of all ANTIQUITY,	<i>ib.</i>
<i>Perron</i> , Cardinal, his censure of <i>Eusebius, Irenæus, Tertullian</i> ,—and assertion concerning the Fathers before the Council of <i>Nice</i> ,	<i>ib.</i>
Sir <i>Isaac Newton</i> , why said to be no Trinitarian, —did not deny the PERSONALITY of the SON, any more than <i>Arius</i> ,	<i>ib.</i>
These all both Unitarians and Trinitarians at the same time; and how,	<i>ib.</i>
Their Knowledge; What they were; and What their Rule of FAITH,	151
Supremacy of the FATHER, the ANTIQUITY, and certainty of this FAITH,	<i>ib.</i>
The Truth of the foregoing Remarks plane, from the Reasons the <i>Socinians</i> give in the <i>Unitarian Tracts</i> , for looking upon <i>Episcopius</i> as an <i>Arian</i> , and comparing them with SCRIPTURE,	<i>ib.</i>
These Reasons stated under Three heads, and distinctly replied to,	<i>ib.</i>
Generation. <i>Jerom's</i> report of the Apostles want of proficiency to understand the <i>Eternal Generation</i> of the SON from the FATHER's <i>Substance</i> ,	152
FAITH of <i>Episcopius</i> and the great men before mentioned, compared with that of St. <i>Paul</i> ,	153
d 2	<i>Arius,</i>

<i>Arians.</i>	<i>Prateolus's</i> account of what they admitted as the foundation of their FAITH, and what they rejected,	Page 153
	Whence said to be so numerous, and so far to exceed the True Believers,	<i>ib.</i>
Unitarian.	Absurdity of confining the Word Unitarian to the <i>Sabellians</i> and <i>Socinians</i> ,	154
<i>Arian.</i>	Absurdity of extending the Word <i>Arian</i> to the FAITH of <i>Episcopus</i> ; and consequence upon so doing to the <i>Socinians</i> ,	<i>ib.</i>
<i>Arians,</i> <i>Socinians,</i>	} most material Difference between them,	<i>ib.</i>
<i>Socinians,</i>	by Dr. <i>Samuel Clarke</i> , ranked with the <i>Sabellians</i> ,	<i>ib.</i>
	Violence with which <i>Sabellian</i> and some <i>Socinian</i> writers expound <i>John</i> 1. of the <i>Internal Reason</i> or <i>Wisdom</i> of GOD,	<i>ib.</i>
	Conversion of Jews and Mohammedans, how it will be brought about,	155
ANCIENT Doctrine,	What it was,	<i>ib.</i>
	What Notions will vanish upon its return,	<i>ib.</i>
	—firmly believed both by Jews and Mohammedans, <i>ib.</i>	
Mohammed.	His Doctrine considered with respect to the Supremacy of the FATHER and the Filiation of JESUS CHRIST,	156
	charged by Bishop <i>Pearson</i> with Blasphemy, and preferring himself before our SAVIOUR,	<i>ib.</i>
	Reason which the Bishop assigns for the Blasphemy he charges upon Mohammed,	<i>ib.</i>
	Observations upon it,	<i>ib.</i>
	Design imputed to Mohammed to deny that GOD had a SON, and wherefore denied,	<i>ib.</i>
	This Design not probable,	<i>ib.</i>
	Method	

CONTENTS.

21

Method pursued by some Divines, how Different from St. Paul's at Athens. <i>Act.</i> xvii. 23. quoted, - - -	Page 157
Mohammed may persuade his Disciples (says Bishop Pearson) that he was greater than any of the Sons of Men, - - -	<i>ib.</i>
never once declares Himself to be greater than any of the Sons of Men; His KORAN expresses the contrary, ch. v. quoted, - - -	
of GOD's permitting the Errors of Mohammed, 158	
His Doctrine, which the Bishop calls Blasphemy, compared with the Decree of the Fourth Council of <i>Lateran</i> , - - -	<i>ib.</i>
—is the First Principle of NATURAL RELIGION, 159	
Whether the Mohammedans or <i>Romanists</i> , the most Blasphemous in this respect, - - -	<i>ib.</i>
The point itself considered, upon which Mohammedans are called Blasphemers, - - -	<i>ib.</i>
-viz. that the GOD of the Universe has No Equal; and does not beget Children, - - -	<i>ib.</i>
The 1st Assertion defended, - - -	<i>ib.</i>
2d explained from the KORAN, - - -	<i>ib.</i>
allows that CHRIST was begotten by the Immediate POWER of GOD; or by the ANGEL. GABRIEL. KORAN, <i>Luke</i> , cited, 160	
<i>Meric Casaubon</i> , his Opinion of the High Titles cited, as given to CHRIST in the KORAN, in point of Reason or rational Consequence, <i>ib.</i>	
—addition made to what <i>Casaubon</i> says. <i>Tertullian</i> , <i>Athanasius</i> quoted, - - -	161
That he had no Design to Blaspheme appears from the KORAN, as cited, - - -	<i>ib.</i>
Generation. Bp. Pearson requires a <i>Literal Generation</i> , <i>ib.</i>	
The	

	The Light in which this appears to the Mobam- medans, and did to <i>Arius</i> and <i>Origen</i> , and does now to many learned Christians.—This Opinion already examined in <i>Ben Mord.</i>	161
FAITH.	<i>Irenæus</i> laments the drawing away those from the TRUTH, who did not keep a Firm FAITH in ONE GOD the FATHER ALMIGHTY,	161
	Intercourse between GOD and Man considered,	<i>ib.</i>
	The Supreme Lord and Governor of the World spake to the Patriarchs,	<i>ib.</i>
	Reply. This is true: But in what Sense, is shewn,	<i>ib.</i>
	How his Providential Care upholds all things. <i>Job. i. 2. Heb. i. 2, 3. quoted,</i>	<i>ib.</i>
	Note X, on <i>Heb. i. 2, 3,</i>	163
	By whom GOD reveled himself to the Patriarchs,	164
	How we are to understand whatever is spoken of as being said or done by the SUPREME LORD AND GOVERNOR of the World, <i>Job. i. 18.</i> <i>i. Job. iv. 12. Job. v. 37. i. Tim. vi. 16.</i>	<i>ib.</i>
ELOHIM.	Who was the ELOHIM answering to the word <i>Θεός</i> , <i>Job. i. 1.</i> and that walked in the Garden of Eden, &c.	<i>ib.</i>
	ANCIENT Jews and Christians, their Opinions upon it, <i>Exod. xxiii. 20, 21, &c.</i>	165
	Consequence of their Opinions, <i>Ben Mord.</i> cited.	<i>ib.</i>
	Notes ¶ and Y, on the mode and manner of GOD's Intercourse with Man,	<i>ib.</i>
Socinians.	Whether inclined to enter into this Argument,	166
Mr. Lowman	observes upon this Argument,	167
	The imaginary appearance of a Second Jehovah, is the appearance of the Invisible Jehovah him- self by SYMBOL,	<i>ib.</i>
	Plagues	

CONTENTS.

23

Plagues and Earthquakes, and other Visitations of God, are called the Angels of God,	167
Reply to these observations, under two Heads,	<i>ib.</i>
Several Remarks, proving it was a Real PERSON that appeared,	168
Farther Remarks, proving that the PERSON who appeared was CHRIST himself,	<i>ib.</i>
—and consequently evincing his <i>Præ-existence</i> ,	<i>ib.</i>
Several Points mentioned, on the other hand, which we have no other Medium for proving,	<i>ib.</i>
No other Medium to prove that CHRIST was in any way concerned for the Jewish People,	<i>ib.</i>
<i>Hypostasis.</i> Arius right in believing <i>Three Hypostases</i> to be spoken of in SCRIPTURE, as opposed to the Socinians and Sabellians. Clarke's Scripture Doctrine cited,	<i>ib.</i>
PERSONS. SCRIPTURE clearly proves <i>Three</i> Different PERSONS,	169
Texts adduced by Mr. Lardner from his 41 p. to p. 49; What they prove, and What they do not prove,	<i>ib.</i>
adduced in the next pages, to the 60th inclusive, prove only, that which no <i>Arian</i> or Orthodox denies,	<i>ib.</i>
What the <i>Socinians</i> must prove further than is here done,	170
Jesus knew all things and worked Miracles; because God was with him,	<i>ib.</i>
Reply. Stating in what Sense, and in what Manner GOD was with him and did the Works,	<i>ib.</i>
Spirit of God is God himself, not a Distinct Agent, asserted,	<i>ib.</i>
Reply. Shewing in what Texts this cannot be the Sense,	171
Con-	

Confirmed by Mr. <i>John Bidel's</i> XII Arguments drawn out of SCRIPTURE,	Page 170
His remarkable zele, and Address to the Reader,	171
His Arguments unanswerable; nor attempted to be answered,	ib.
<i>Nazareans</i> . The <i>Third</i> Scheme is called the Doctrine of the <i>Nazareans</i> ,	ib.
Reply. The <i>BIBLE</i> only is the Religion of Protestants,	ib.
The FAITH of the <i>Nazareans</i> is no Rule to us, and for Two Reasons assigned,	173
<i>Justin Martyr</i> , great reason to believe a Passage in him has been corrupted. <i>Chillingworth</i> , <i>Mede</i> , <i>Til- lotson</i> pro; Bp. of <i>Landaff</i> contra,	ib.
<i>Papias</i> , contradictory Characters given of him by <i>Eusebius</i> ,	174
<i>Nazareans</i> , Their FAITH, what it was is uncertain,	ib.
Fathers and Councils. <i>Episcopius's</i> reply to <i>Father Wad-</i> ing's empty Boasts of <i>Fathers and Councils</i> ,	175
Bp. <i>Bull</i> would except the Fathers of the Three First Ages,	ib.
Some account given of them and of their writings, by different hands,	ib.
A FAITH founded on what they say, how contradictory,	176
What to be expected from researches into them,	ib.
Absurd to seek for Fame by quoting their Opinions; and Why,	ib.
<i>Socinian</i> Scheme the plainest and most Simple asserted,	177
Reply. In this it must give way to Deism; and wherefore,	ib.
CHRISTIANITY, or the Mystery of GODLINESS, explained away or denied in several instances, from a desire of <i>Simplicity</i> and <i>Plainness</i> unknown to the SCRIPTURES,	ib.

CONTENTS.

25

Socinian.	Of What Kind is the Advantage the Socinian has over the Arian and Orthodox in Simplicity and Plainness,	Page 178
	Pre-existence of the Soul of CHRIST has no entanglement in Philosophical Speculations, but a becoming	
	Deference to Plain Texts of SCRIPTURE,	179
GOSPEL,	Beginning of St. John's, explained,	180
	ELOHIM, <i>Gm.</i> Who the ELOHIM or <i>Gm.</i> , spoken of in John i. 1.	ib.
	<i>Gm.</i> , v. 2. of Whom used, and What the Word here relates to,	ib.
	<i>do</i> } the Difference between them,	ib.
	<i>vro</i> }	
	The WORD, how described in v. 9.	181
	<i>Karpos</i> , What it signifies v. 10.	ib.
	<i>Flesh</i> . What intended by the Expression, "The Word was made <i>Flesh</i> ," v. 14.	182
	<i>His Glory</i> , What it relates to in the 14 v.	ib.
	<i>His Own</i> , What it relates to in v. 14.	ib.
	Revelation. What the Description in the Revelation, xix. 13, 16. relates to,	ib.
	King. When CHRIST should become their Lord and King. Note Z,	ib.
Observations on Discourse IV.		184
<i>Μωφν</i> ,	explained to mean <i>Inward Powers</i> , Grotius quoted,	ib.
	means <i>External Form</i> , not <i>Internal Powers</i> ,	ib.
	explained by Socinus himself to mean <i>External Powers</i> , in Mark xvi. 13.	185
	and by Grotius,	ib.
	Socinus gives different Explanations of it, in different Texts, and even in the very same. compare p. 399 with 398, in Toulmin's Life of Socinus. Note B B.	ib.
	Grotius, a Transposition of his Words proposed,	186

Μορφη, or Μορφη Θεου could be no otherwise understood by the Jews, than as a relative to the *Angel* of the COVENANT, who appeared in *Shechinah*, 186
 ενανωθεν, literally, "*emptied himself*," *THAT IS*, he did not exert the Divine Power residing in him, 187

Reply, 1st, 2d, 3d, - - - - - 188

Humility of CHRIST, wherein it consisted, according to Mr. *Lardner*; and how he made himself of no Reputation, - - - - - 188

Reply. Shewing that this agrees neither to the Ends of his coming; nor to the reasoning of St. *Paul*; nor was any thing extraordinary, if he had never existed before, - - - - - 189

The Instances the Apostle gives of it, how *different* and much *more exalted* in Kind:—are such as No One, who had never existed in a superior State, could be capable of, - - - - - 189

Reward. *WHEREFORE* GOD also hath highly exalted, &c. The *Humility* specified by the *Socinians*, bears no proportion to the *Reward* CHRIST is exalted to, - - - - - 190

The several very extraordinary Expressions used in SCRIPTURE upon this Subject, not to be accounted for on any *Hypothesis*, without the admission of his *Pra-existence*, - - - - - 191

Pra-existence of CHRIST requisite to St. *Paul's* Chain of Argument, - - - - - 191

Παθης. Moses and the Prophets remark that CHRIST should be Παθης, Capable of Sufferings, urged in proof of his *Pra-existence*, - - - - - 192

Erasmus, his wrong Translation of Παθης, 192

The ingenious Writer of these Discourses confutes his Comment upon this verse himself, 193

CONTENTS.

27

Form of God. Whether our Lord was any longer in the	
Form of God, when he emptied himself of his	
Glory,	ib.
"That he was at the same time in the form of	
God, and in the form of a Servant, asserted,	ib.
Reply,	ib.
Ὁμοιωσις. How made Ὁμοιωσις, in the likeness of men,	194
CHRIST. That CHRIST is a fit Pattern and Exemple to	
us, and for our imitation, see Note DD,	195
His Innocence, Perfection, and Inspiration, no	
Objection to his being Such as an ordinary	
Man,	195, 197
It cannot appear to a Socinian, that he was more	
than an ordinary Man,	197
Evil consequence of confounding Natural and	
Moral Powers, Note DD,	ib.
that it makes the Exemple of our SAVIOUR	
no just Encouragement to invigorate our	
Endeavours,	ib. ib.
The assertion considered that "he was not liable	
to the Sentence of Death, or the Common	
Law of Mortality,"	198
Ἐξουσις, "Being found in Fashion as a Man," considered	
and explained,	ib.
Μορφη } The True Notion of these Words as relative	
Ὁμοιωσις. } merely to outward Form, &c.	ib.

CHAP. VI.

Observations on the Sixth Commentary and Essay,	200
The Words of Dr. Samuel Clarke to Mr. Nelson,	
quoted, as much to the Author's Purpose,	ib.
c 2	Texts.

Texts. What requisite to establish any Opinion or Doc-	
trine to be true, by Texts of SCRIPTURE,	200
How the Writer of this Essay supplies the Defects	
of Texts, by explaining them all into his own	
Notion,	201
His Comments arbitrary in several instances,	ib.
on <i>Mat. i. 18.</i> (<i>Act. viii. 10. i. Cor. i. 24.</i>)	
cited,	ib.
on <i>ii. Pet. i. 21.</i>	202
Scarce any Texts collected in this Essay but what	
must be arbitrarily explained to answer the So-	
cinian Scheme,	203
Exemples given in	ib.
Several other Texts, which the Socinians explaine	
arbitrarily of a Power, considered,	ib.
and may most of them be more easily explained of	
a divine Assistant, an other ADVOCATE,	
the SPIRIT OF TRUTH. <i>i. Cor. xii. 8, 11.</i>	
with others, cited,	ib.
and many of them can be no otherwise ex-	
plained. <i>Job. xiv. 16, 17.</i> cited.	ib.
1. <i>Mat. xxviii. 19.</i>	ib.
2. <i>Job. vii. 39.</i>	ib.
3. <i>i. Job. ii. 1. Job. xiv. 26. xvi. 13.</i> cited,	204
4. <i>Act. i. 8.</i>	ib.
5. <i>Ro. xv. 13.</i>	ib.
6. <i>Act. xv. 28.</i>	205
7. <i>Act. xix. 2, 3. ver. 3.</i> cited,	ib.
An Act of Power bespeaks an AGENT,	ib.
No proof that any act of Power in this World has	
been carried on by the immediate Exertion of	
the FATHER,	ib.
Therefore <i>ii. Cor. xiii. 14.</i> is understood and	
explained	

CONTENTS.

29

explained by our Author contrary to the Commentaries and Essay: *Jab. xiv. 16.* cited, 205
Heb. iii. 14. vi. 4. considered, wherein our Author again differs entirely from this Essay, 206

No more difficulty to understand the partaking of the HOLY GHOST, than the partaking of CHRIST, *ib.*

Socinians. *Laelius* and *Fauftus Socinus* differ'd; the MODERN *Socinians* differ from *Fauftus*, and from one an other, 207

MODERN, in opposing the *Pre-existence* of CHRIST, question the *Existence* of Spirit, and the *Immateriality* of the Soul, and attempt to account for our Actions upon Mechanical Principles, *ib.*

This seems to strike at the Foundation of Morality, and the *Divine Attributes* *ib.*

An Antidote to this Poison proposed in the next Chap. *ib.*

Mechanical Effect and Cause will never arrive at a FIRST MOVER or AGENT, 208

We must apply to discover some other Cause, which is no Effect, *ib.*

Spirit. How we came to the Knowledge of Spirit, and wherein it is different from Matter, *ib.*

Soul, Its Nature and Powers elegantly expressed in an Extract from Sir *Jahn Davies's Nesci Teipsum*, 209

C H A P. VII.

A Short Treatise.

HUMAN MIND proved to be *Immaterial* and *Immortal* from Self-evident Principles, 211
 Its

Its <i>Consciousness</i> of <i>Existence</i> made the ground of the following Argument,	Page 211
<i>Consciousness</i> or <i>Conscious</i> , What meant by it in this Treatise,	ib.
<i>Knowledge</i> or <i>Knows</i> , to What those words apply herein,	ib.
What to be looked for from this Treatise,	212
What Exemple we must follow if we would attain any real Knowledge of the HUMAN MIND,	ib.
is <i>Conscious</i> that it <i>exists</i> —Is equally <i>Conscious</i> of its <i>Capacities</i> and <i>Powers</i> ,	ib.
is not <i>Conscious</i> of the <i>Existence</i> or of the <i>Attributes</i> of Matter,	ib.
Matter is not <i>Conscious</i> of its <i>Existence</i> ,	214
MIND. Conclusion, that MIND must be something <i>Essentially</i> different from Matter, and therefore <i>Immaterial</i> ,	ib.
The MIND is <i>Conscious</i> that Itself is something, which is not the Body,	ib.
cannot conceive of Its <i>Thought</i> , its <i>Will</i> , &c. as separate from Itself, or belonging to any other Being or Substance,	215
is unable to imagine any <i>Attribute</i> of the MIND to be separable from the MIND itself; or any material <i>Attribute</i> to belong to it,	ib.
Consequences deduced,	ib.
is <i>Conscious</i> of its <i>Unity</i> and <i>Indivisibility</i> ; but <i>knows</i> the Body, and Matter in general, to be Divisible.	216
Conclusion it thence draws,	ib.
is <i>Conscious</i> of its <i>Identity</i> ,	217
What	

CONTENTS.

31

What it thence Judges, - Page 217
 is *Conscious* that, its *Properties* and *Actions* are the
same with each other, and - *ib.*
 that, its *Perception*, *Thought*, &c. are *Acts* of the
 MIND, - - - *ib.*
 is *Conscious* that, it has, within *Itself*, a *Power* to
 begin *Motion*; but knows that no such *Power*
 exists in *Matter*, - - - *ib.*

Conclusion, - - - 218

The Ideas which the MIND receives from Mate-
 rial Objects, are not Material, *ib.*

Consequence inferred,— - - *ib.*

The MIND which receives and retains Ideas
 not Material, must *Itself* be *Im-mate-*
rial, - - - 218, 219

—Its *Properties* cannot be Material, 219

MIND. The *active Properties* and *Abilities* of the MIND
 prove the Mode of the MIND's *Existence*,—
 and their certain Relation to *Im-materiality*, 220

Dr. Priestly's assertion, that the MIND is the Result of
 the Organization of the Body; or of the
 Whole Nervous System; or of the Brain
 alone; contradicts Self-evident Propositions, *ib.*

MIND. The MIND from its *Consciousness*, &c. acquires
 a knowledge of some CONSCIOUS SELF-EXIS-
 TENT BEING, - - - 221

The process of Argument by which the HUMAN
 MIND applies the *Attribute* of *Unity*, and in-
 fers the *Eternal Permanency* of that SELF-EX-
 ISTENT MIND, that FIRST Great BEING;
 and concludes the Same to be the Governor
 of the World, - - - *ib.*

How

How it acquires a Proof of the <i>being</i> of a GOD, and some of the <i>Attributes</i> of that Great SELF- EXISTENT ALMIGHTY MIND,	
Dr. Priestly had Equal reason for prædicating of GOD Himself that He is but the Result of the Ma- terial Universe; as that the HUMAN MIND is only the result of the Organization of the Human Body,	211
Incumbent on the Doctor to do one or other of three things proposed,	212
Why this is the more necessary,	ib.
Consequences involved in this Question,	ib.
<i>Consciousness</i> . From our own <i>Consciousness</i> arises the Belief of a GOD or FIRST CAUSE, and our Obliga- tion to Virtue and Religion,	ib.
<i>Impulse</i> . If the <i>Impulse</i> to Good or Evil be <i>irresistible</i> by the Man, the <i>Action</i> is not the <i>Action</i> of the Man, nor himself an AGENT,	213
Where there is <i>No Power</i> of beginning <i>Action</i> , there can be NO RESISTENCE,	ib.
That our <i>Actions</i> should depend upon an <i>irresistible</i> <i>Impulse</i> , is contrary to our notion of the Di- vine <i>Attributes</i> and GOD's Moral Govern- ment,	ib.
Dr. Priestly confounds the Sense of the Word <i>Impulse</i> with that of <i>Motive</i> ,	ib.
Difference between <i>Impulse</i> and <i>Motive</i> ,	214
<i>Motive</i> . If it affects the <i>Liberty</i> of <i>Action</i> , that we act upon <i>Motives</i> , or that we propose some <i>Reason</i> or <i>End</i> to our <i>Actions</i> : this Objection reaches to the SUPREME BEING; and leads to an absolute <i>impossibility</i> and Contradiction,	215
Analogy.	

CONTENTS.

33

IND.	What Conclusion Analogy will justify concerning the MIND,	Page 225
	<i>knows</i> that its <i>Operations</i> are not carried on by the Laws which regulate Matter.	<i>ib.</i>
	cannot form any Idea of its <i>ceasing to exist</i> ; or <i>why</i> or <i>how</i> it should <i>cease to be</i> ; or <i>lose</i> its <i>Powers</i> or <i>Properties</i> ,	226
	forms clear Ideas of the <i>Death</i> of the Body, and <i>knows</i> it will afterwards be divided into Parts,	226, 227
	cannot <i>conceive</i> from What Cause Itself should <i>cease to exist</i> , or <i>cease to exert</i> its Powers, when the Body shall become uselefs to it,	227
	cannot <i>conceive</i> by What Means an indivisible UNIT, which it is <i>Conscious</i> Itself is, can be destroyed,	<i>ib.</i>
	What natural Consequences of the <i>Death</i> of the Body it can discover,	<i>ib.</i>
	is <i>Conscious</i> that its <i>Essence</i> and <i>Properties</i> may <i>last for ever</i> ,	228
	<i>knows</i> the Body must decay; and the Form <i>perish</i> ,	<i>ib.</i>
	Conclusion,	<i>ib.</i>
Material	Forms are destroyed by a Separation of their Parts,	<i>ib.</i>
The MIND,	<i>Conscious</i> of its own <i>indivisible Unity</i> , <i>knows</i> that Itself cannot be destroyed <i>in the same way</i> ,	<i>ib.</i>
SOUL.	Answer to the Assertion of Lord Bolingbroke, that, the <i>Immortality</i> of the SOUL has been received upon very slight Evidence,	<i>ib.</i>
	no known Truth so clearly Capable of Demonstration,	<i>ib.</i>

The

CONTENTS.

The universal Reception of this Truth accounted for,	Page 21
Where the Proof of this Verity,	22
Much less Irrational to doubt the <i>Existence</i> of the Body, than to doubt either the <i>Existence</i> , <i>Immateriality</i> , or <i>Immortality</i> of the MIND,	23
Conclusion. One general Conclusion, which Reason is compelled to draw, and the only one she can form, from the Premises laid down from the MIND'S CONSCIOUSNESS,	24

APPENDIX of NOTES.

Note I.	G. p. 65,	25
Note II. referred to as Note L.	p. 83,	26
Note III.	M. p. 85,	27
Note IV. p. 101. Observations of the Author on <i>Job</i> iii.		
	13,	28
<i>Earthly</i> } Things, What intended thereby, in <i>Job</i> iii.		
<i>Heavenly</i> } 12,		29
<i>anabir</i> . In what Sense a New Birth <i>anabir</i> from above was an <i>Earthly</i> Thing or Subject,		30
To be born <i>again</i> , or of GOD, <i>Job</i> iii. 3,		
What meant by it,		31
Note V. p. 112. On <i>John</i> i. 15, "He that cometh <i>after</i> me is preferred <i>before</i> me; for he was before me,		32
Object of the Apostle <i>John</i> in representing the Office and Character of CHRIST in this Chapter,		33
Object of the Baptist <i>John</i> , when he bore witness to CHRIST in these words,		34
<i>anapooder</i> intends Priority in order of <i>Time</i> ,		35

CONTENTS,

35

What its import,	-	-	Page 232
μπροσθεν, } Dr. Hammond's Objection to their both respecting			
πρωτος, } Order of Time,	-	-	ib.
	Is founded in Mistake,	-	ib.
	More natural to refer μπροσθεν to Time than to		
	Place,	-	233
μπροσθεν μου γρηγορ, Dr. Whistly finds no instance where it			
	signifies <i>was preferred before me</i> ,	-	ib.
	does not appear to signify <i>Superiority</i> , but <i>Priority</i>		
	only,	-	ib.
CHRIST was literally before St. John Baptist, and			
before Abraham, says our Author, for He was			
in the Beginning with GOD,	-	-	ib.
μπροσθεν, } If μπροσθεν do not refer to Order of Time,			
πρωτος, } πρωτος adds onely what is not at all to			
	the Purpose,	-	ib.
Note VI. p. 117. On the Two Genealogies given of			
CHRIST in the GOSPELS of St. Mathew and			
St. Luke,	-	-	234
Genealogies, the Difference between those given by			
Mathew and Luke thought a Difficulty,	-	-	ib.
Occasion sought from thence to argue for reject-			
ing the Two First Chapters of St. Mathew's			
GOSPEL,	-	-	ib.
A probable Use in giving These Two Genealogies,			ib.
Conjecture Wherefore St. John might not deem			
it requisite to give any Genealogy of CHRIST,			
in his GOSPEL	-	-	235
Why there was the less occasion for him to in-			
sist on this Particular,	-	-	ib.
St. John contented himself with the Part of an			
Historian, and faithfully recorded the Words			
of Philip,	-	-	235
f 2		Philip,	

<i>Philip</i> , What his Design,	Page 19
What the probable Intention of recording these	
<i>Two Genealogies</i> ,	ib.
Note VII. p. 180. On the SCRIPTURE Sense and Mean-	
ing of the Appellative Θεός,	237
Θεός is an Appellation given to MEN,	ib.
—the Reason is rendered by CHRIST,	ib.
Its Signification,	ib.
does not always in SCRIPTURE point out the	
SUPREME JEHOVAH,	238
Not TWO GODS in the highest Sense of the	
Word GOD,	ib.
How variously applied,	ib.
Titles. CHRIST spoken of in SCRIPTURE by different	
Titles,	ib.
<i>Arian</i> ,	} Common-place Objection to their No-
<i>Apollinarian</i> ,	
tions,	239
Reply. That it is Common Language, to use	
a Word in a more <i>strict</i> , or a more <i>lax</i> Sense,	ib.
The WORD, <i>Clement Alexandrinus</i> says, was an ANGEL,	ib.
<i>Malachi</i> speaks of him as the ANGEL of the	
COVENANT,	ib.
These Objecters to expose the <i>Arians</i> , only ex-	
pose themselves,	ib.
To what their Objections would point, if they	
kept to the Term GOD,	ib.
Note VIII. p. 208. Whether Physicks and Metaphysicks	
be different Sciences,	240
<i>Newton</i> , Sir <i>Isaac</i> , disapproved of referring to Metaphysicks,	
as an other Science than Physicks,	ib.
Quotation from his 28th Quere,	ib.
considered Physicks and Meta-Physicks as One	
and the Same Science,	241
<i>Maclaurin</i> ,	

CONTENTS.

37

Maclaurin, Mr. does not appear to have considered Meta-physicks as *any other* than an *Extension* of Physicks, Page 241

Locke, Mr. would have GOD, ANGELS, and SPIRITS, come under Physicks, *ib.*

Requisite in Meta-Physicks as in Physicks to argue from Phænomena, without feigning Hypotheses, and to deduce Causes from Effects, till we come to the very FIRST CAUSE, 242

TEXTS

Explained or Illustrated.

<i>Chap.</i>	<i>Ver.</i>	<i>Page.</i>
<i>Exod.</i> iii.	2, 4, 6, 7.	165.
vii.	1.	132.
xxiii.	21.	Note. 163.
<i>Deut.</i> iv.	36.	96.
ii. <i>Chron.</i> ii.	5.	34.
<i>Psal.</i> xlv.	6, 7.	34, 127.
lxviii.	18, 19.	103.
xev.	3.	34.
xcvii.	7.	34.
<i>Isai.</i> liii.	2.	109, 199.
<i>Mat.</i> i.	18.	201.
xi.	3.	208.
	27.	29.
xxiv.	36.	43.
xxviii.	18.	29.
xxviii.	19.	62, 203.
<i>Mark</i> xiii.	32.	43.
<i>John</i> i.	1.	38, 124, 164, 180.
	2.	180, 237.
	3.	180.
	9.	181.
	10.	181.
	11.	181.
	14.	182.
	15.	111, 112, 232.
iii.	3.	Note. 76, 231.
	13.	72, 79, 100, 101, 231.

John

Explained or Illustrated.

39

Chap.	Ver.	Page.
John iii.	31, 32.	99.
	31.	119.
	35.	29.
	22.	29.
v.	26.	29.
vi.	38, 40.	73.
	38.	100.
	42.	99.
	51.	100.
	52, 33, 35.	73.
	57.	Note. 76.
	62.	73, 75. (see also the Note) 78, 79, 94, 100.
vii.	33.	88.
	39.	203.
viii.	38.	100.
	42.	24.
	58.	111, 112.
x.	18.	29.
	28.	122.
xi.	27.	108.
xii.	46.	108.
xiv.	16.	58, 60.
	26.	204.
	28.	29.
	7.	64.
xvi.	12, 13, 14.	64.
	13.	64, 204.
	14.	64.
	15.	65.
	16.	88.
xvii.	2.	122.

John

	Chap.	Vers.	Page.
<i>Jahn</i>	xvii.	3.	29.
		4, 5.	78, 79.
		5.	82, 101.
		24.	84.
		17.	29.
<i>Act.</i>	i.	2.	Note. 65.
		8.	204.
		31.	29.
	xv.	28.	205.
	xix.	2, 3.	205.
	xxvi.	23.	191.
	xx.	17.	29.
<i>Rom.</i>	i.	20.	34.
		3.	197.
		13.	204.
i. <i>Cor.</i>	viii.	5.	38.
		6.	29.
		12.	25.
	xii.	3, 6.	62.
		8.	60.
		8, 11.	203.
		11.	62.
ii. <i>Cor.</i>	v.	1.	82.
		14.	205.
<i>Eph.</i>	i.	22.	29.
		6.	29.
		9.	102.
<i>Phil.</i>	ii.	5-11.	184.
		6.	108, 184, 187.
		6, 7.	Note. 185.
		6, 7, 8.	199.
<i>Col.</i>	i.	19.	34.
		9.	34.

TEXTS of SCRIPTURE, &c. 41

	Chap.	Ver.	Page.
Tim.	i.	9.	82.
Heb.	i.	1.	165.
		2.	62.
Heb.	i.	3.	Note. 163.
		8.	124.
		8, 9.	34, 127.
	ii.	2, 3.	165.
	iii.	14.	206.
	vi.	4.	206.
i. Pet.	i.	19, 20.	85.
i. Pet.	i.	21.	202.
ii. Job.	ii.	1.	63, 204.
	iii.	10.	25.
	iv.	1, 3, 6.	25.
	v.	19.	25.
iii. Job.		11.	25.
Rev.	i.	1.	29, 65.
	xiii.	8.	85.
	xx.	4.	64.
	xxi.	27.	Note. 85.

AUTHORS

an
Pr
fo
v
P
linj
Ho
lle
I
lli
Am
fri
I
I
lib
I
lib
Auj
Ba
Ba
Be
Bi
Bi
Bo
Br
I
Ba

AUTHORS cited.

- an accurate Examination of the *Burkitt, William*, 49
 Principal Texts- alledged *Burnet, Gilbert*, Bp. of Salis-
 bury, 31, 40
 for the Divinity of our SA-
 VIOUR, by Mr. *Stephen Nye*,
 page 100
Calfsworth, Henry, 237
Chalca, 125.
Alexander, Bp. of Alexandria,
 139
Allen, Dr. Peter, 15
Ambrose, St. 43
Arianus, Presbyter of Alexandria,
 124, 139, 142, 145, 148,
 163
Athanasius, Bp. of Alexandria,
 18, 39, 141, 142, 148
Athenagoras, 149
Austin, St. 16, 45.
Basil, 194
Baxter, Mr. Richard, 71
Beza, Theodore, 111, 112
Biddle, John, 132, 133, 171
Biographical Dictionary, 126
Bolingbroke, Henry St. John,
 Viscount, 228
Brief History of Unitarians, by
 Mr. *Stephen Nye*, 151
Bull, Dr. George, Bp. of St.
 David's, 8, 139, 140, 167,
 173, 175
Call to the Jews, 117
Capel's Prolusions, 209
Casaubon, Meric, D. D. Pre-
 bend of Christ Church, Can-
 terbury, 160
Castellio, Sebastian, 101
Cave, Dr. William, Canon of
 Windfor, 7
Chambers, Ephraim, 242
Chillingworth, William, 173
Cbrystostom, St. A-Bp. of Con-
stantinople, 30, 40
Clarke, Dr. Samuel, Rector of
 St. James's, 7, 33, 34, 35,
 126, 136, 154, 155, 200
Clemens, Alexandrinus, 107
Commentaries & Essays, print-
 ed for J. Johnson, 1781, &c.
 57, 59, 88, 89, 200
Constantine, Emperor, 39
Council of Lateran, 158
Crofts, Herbert, Bp. of Here-
 ford, 143
Cudworth, Dr. Ralph, of Cam-
 bridge, 18, 30, 31, 142,
 149
Daille,
 82

- Daille*, 176 *Gastrell*, Bp. 34
Dionysius, Alexandrinus, 149 *Gelasius*, 146
Dupin's Ecclesiastical History *Gregory Thaumaturgus*, 149
P. 3 *Grotius, Hugo*, 184, 185, 199
Hallifax, Dr. Samuel, Bp. of
Emlyn, Mr. Thomas, 53, 119 Gloucester, 16
Enjedinus, George, Superin- *Hammond, Dr. Henry*, of Ox-
tendant of the Churches of ford, 47, 48, 112, 232
Transylvania, 76, 79, 80, *Horace*, 181
101, 103, 113 *Hanmer, J. Αεχαιουνοβια*, 176
Epiphanius, 18
Episcopius, Simon, 151, 175. *Jerom*, St. 4, 152
Erasmus, Desiderius, Roter- *Ignatius*, Bp. of Hippo, 139
dami, 44, 192 *Irenæus*, Bp. of Lyons, 34, 43,
Eusebius, 44, 47 162
Eusebius, Bp. of Cesaria, 31, *Jurieu, Peter*, Professor of Di-
37, 141, 174 vinity at Rotterdam, 3, 31
Justin Martyr, 108, 139
Fowler, Dr. Edward, Vicar KORAN, *Sale's*, 158, 159, 160,
of St. Giles's, Cripple-Gate, 161, 178
London, Bp. of Gloucester, 27, 53, 80 *Lactantius*, Professor to the Son
Fox, Francis, Vicar of St. of the Emperor Constantine,
Mary's, in Reading, on 137
the New Testament, 83 *Lardner, Dr. Nathaniel*, 167
Free Enquiry into the Authen- *Le Clerc, John*, 40
ticity of St. Mat. Gospel, *Lightfoot, Dr. John*, 48, 88
by Dr. *Calab Flemming*, 234 *Locke, Mr. John*, 35, 242
Lowman, Moses, of Clapham,
167

- MacLaurin*, Professor of Mathe- *Papias*, 174
 matics in the Univerſity of *Patrick, Simon*, Bp. ſucceſ-
 Edinburgh, 241 ſively of Chicheſter and Ely,
Meade, Mr. *Joſeph*, 173 153
Mofheim, Note, 4 *Pearſon, John*, Bp. of Chicheſ-
Mordecai, Ben B. Apol. by ter, 7, 103, 156, 157
Henry Taylor, 3, 4, 5, 6, *Perron, Cardinal*, Bp. of Sens,
 7, 8, 9, 13, 14, 15, 17, 146
 18, 20, 27, 28, 31, 38, *Petavius, Dionyſius*, 3, 4, 146,
 39, 40, 53, 67, 71, 83, 90, *Pliny*, Roman, 137
 104, 107, 115, 116, 119, *Poole, Mat.* 84, 186
 121, 124, 130, 137, 140, *Pope, Alexander*, Eſq. 243
 141, 142, 143, 144, 148, *Prateolus*, 153
 153, 154, 162, 163, 168, *Prieſtley, Dr. Joſeph*, 220
 176, 180, 182, 183, 186, *Præpocorius*, 1
 239
Randolph, Dr. Thomas, Preſid.
 C.C.C. and Margaret Prof.
Newton, Sir Iſaac, 33, 240 Divin. Oxford, 50
Newton, Thomas, Bp. of Briſ- *Ruſt, Dr. George*, Bp. of Dro-
 tol, and Dean of St. Paul's, more, 27
 44, 48
Nicephorus, 44 *Salvation of all Man*, 163
Nonnus, 182 *Sandius, Chriſtopher*, Nuclens
Norman, 54 Hiſtor. Eccleſiaſt.—Coſmo-
Novatian, Greek, 53, 56 poli, 1669, p. 41, 125, 146,
Nye, Mr. Stephen, Rector of 150
Hormead, Hertfordſhire, *Scapula*, 186
 100, 136, 151 *Scott, Dr. Daniel*, Note, 4
Sherlock, Bp. ſucceſſively of Ban-
 gor, Salisbury, and London,
Origen, 31, 40, 43, 143, 180 53

Socinus,

- Socinius, Faustus*, 38, 39, 72, Trinitarians. A Discourse
 91, 95, 96, 99, 104, 105, concerning the Nominal and
 106, 108, 109, 110, 185, Real Trinitarians; by Mr.
 19 199 *Stephen Nye*, 136
- Socrates*, 147
- South, Dr. Robert*, Prebendary Unitarian Tracts, by Dr. Mar-
 of Westminster, 53, 71 *shew Tindall*, and Mr. *Step-*
Soxomen on Ecclef. Hist. 147 *Nye*, 5, 27, 81, 82, 85,
Stillington, Edward, Bp. of 100, 125, 126, 134, 136
 Worcester, 43, 134 *Waterland*, Dr. Daniel, Master
Sykes, Dr. Arthur Aspley, Dean of Magdalen College, Cam-
 of St. Burien, and Prebend- bridge, Note, 1, 2, 18
 ary of Winchester, *Watson*, Dr. Richard, Regius
 Profess. Divin: in Cambridge,
 and Bp. of Landaff, 174
- Tertullian*, 12, 13 *Whiston*, William, A. M. Pro-
Theodoret, 147 fessor of Mathematics, Cam-
Tillotson, Arch-Bp. 5, 71, 133 bridge, 115
Tindall, Dr. Matthew, Fel- *Whitby*, Dr. Daniel, Chancellor
 low of All Souls, 5, 132 of the Church of Sarum, 9,
Toulmin, Joshua, 1 13, 33, 43, 45, 47, 49, 112,
Townson, 235 181, 233
- Tucker, Dr. Josiah*, Dean of
 Gloucester, 21
- Zonaras*, 146

ar.
nd
Ar.
ar.
p.
35.
ter
m-
ius
ge,
o-
m-
ix
9,
2,

D
P
a
B
in
g
w
o
f
in

H
d
t
n
f

f
c
s
l

...The AUTHOR...

To the READER,

I Must bespeak your candour, because I shall stand in need of it; for venturing to oppose the Opinions of so many Learned Men, as I am obliged to do, in delivering my own. But, in truth, I could not refrain from speaking, when I thought I had an occasion to do good: (*Ecclus. iv. 23.*) And the Great Men, whom I oppose, make no scruple to oppose one an other; and I plead the same excuse for my differing from them, which they do in differing from one an other.

Who the Authors are that, have written the Essays, I am ignorant; and, from the time I determined to answer them, I resolved not to inquire; that, I might have no bias upon my mind, from the Knowledge of their Persons; but keep close to my Subject, and not trespass upon my readers patience.

I must now proceed to make an Apology for the Unfashionable Style in which I speak of the Heresies I oppose: for I do not write against the Men, but their *Errors*. And I beg leave to introduce it in the following re-

B

mark;

mark; that, when the *Protestants* make use of damnatory clauses in their CREED, they do not seem to be agitated by any more terror, than is felt in the Salutations of the Canaille, which is nearly expressed in the same Style. When we observe with what indifference and unconcern they curse one another, one would think they lived in the Primitive Ages, when the Eastern and Western Churches, between them, damned the whole world about keeping of Easter; and the cursing our Brethren was looked upon as the surest sign and proof of Orthodoxy. In the *Papish Countries*, when they send forth their Anathemas, they are consistent; for they would rejoice to burn the Persons, whom they curse: but *here*, they, very seriously, curse their best Friends, and Benefactors, whom they would venture their lives to serve; and then, with all the apparent Satisfaction in the world, as if nothing had happened but mere Compliment and Ceremony, receive them into their houses with mutual Endearments, and unaffected Love.—I was once greatly surprized, about 50 or 60 years ago, at an Answer, that was given in a conversation upon this Subject.

The

The Master of the house asked his Friend, who returned with him from Church, how he could be so cruel as to damn him, merely because he differed from him in Opinion; and how he could assert so positively, that, "without doubt he should perish everlastingly." To which his *Atbanasian* Friend, after some hesitation and shuffling, being hard pressed for a reason, gave him this unexpected answer; which, for its unaccountable Flatness, and unmeaning Simplicity, I shall remember as long as I live: That, he could not say positively, that, every one would be damned, who did not believe that CREED; "We only HOPE SO."—

But, as I have no such Hopes, nor any Resentment against a man, for not understanding the SCRIPTURE as I do, I can have no such uncharitable zeal. On the contrary, I have already declared it to be my Opinion, that, the different Heresies did at first arise, from the different ways, by which Learned and Fallible Men endeavoured to reconcile the SCRIPTURE with its self.* It is

* See *Ben Mordecai*, Letter I. p. 43. Qu.. Oct. 81. *Ibid.* p. 6, 13, 16, 19, 21, 22. Qu.. Oct. p. 11, 25, 29, 35, 41, 42, 43.

not in my power to believe that, *Grotius, Sandius, Socinus, Episcopius, Zuicker, Bidle*, and such men, had any Intention to blaspheme; or were Enemies to GOD and TRUTH. And, if I was ever so much inclined to deliver them over to the Devil, yet, what right have I to do it? Lastly, as *Salvian* observes, suppose the mistake should lie at my own door, and I should prove to be the Heretick at last. Such mistakes have been, and may be again. Though, it must be owned that, in the true SCRIPTURE Sense of the Word; no man can be a Heretick, unless he *maintains* a Doctrine, which he *does not believe*, and is *Self-condemned*.*

I have now given you my Sentiments as well as I am able; and do not intend to return to the Subject: and if any one shall confute me with Fair Argument, why God bless him with Success; I do not write for Victory, but Truth.

† See Farther Thoughts on the Grand Apostacy, p. 47.

...CHAP. I.

CONSIDERATIONS

on...

ANCIENT and MODERN CREEDS

Compared.

WE are informed, by the Rev. Mr. Toulmin,* that, *Przypcovi*us left a Manuscript Comparison of (the BAPTISMAL CREED, commonly called) the APOSTLES (A) CREED, with the CREEDS of the MODERN Christians, and,

* Mem. of *Fastus Socinus*, p. 447.

(A) "It is well known to learned Men, (says Dr. *Waterland*, in his Sermon on *Mat.* xxviii. 19, p. 326.) that the Creed, called the *Apostles*, is no other than the *Roman* Creed."

"It has obtained the Name of the *Apostolick* Creed (as a learned and accurate Author observes) [see Mr. *Wall's* Hist. of Inf. Bapt. Part II. c. ix. p. 507] for no greater or other Reason than this: It was a Custom to call those Churches in which any Apostle had personally taught, especially if he had resided There any long Time, or had died There, *Apostolick* Churches.

The

The First Article runs thus :

The
APOSTLES CREED.

I believe in *ONE*
GOD, the FATHER
ALMIGHTY, the Maker
of Heaven and Earth.

The
MODERN CREED.

I believe in *THREE*
DIVINE PERSONS,
CONSUBSTANTIAL,
EQUAL to each other,
EACH of which is the
SUPREME GOD, and,
who created the Heavens
and the Earth, by the
exercise of *equal Power*
and *Efficacy*.

Now it seems to me, from the Comparison of
these two CREEDS, that, in the very First Article
they are totally opposite.

Of these there were a great many in the *Eastern Parts* ; *Jerusalem*, *Corinth*, *Ephesus*, *Antioch*, &c. but in the *Western Parts* none but *Rome*.—So that any one that in the *Western Parts* of the World spoke of the *Apostolick Church*, was supposed to mean *Rome*—and so their *Bishop* came to be called the *Apostolick Bishop* ; their *See*, the *Apostolick See* ; their *Faith*, the *Apostolick Faith* ; and, among the rest, the *Creed* that they used, the *Apostolick Creed*, now called the *Apostles*."

The

The one, ...the APOSTLES,... declaring the FATHER ALMIGHTY to be GOD, which is also affirmed in the NICENE CREED. (I believe in ONE GOD, the FATHER ALMIGHTY. (b) And the other, viz. the MODERN CREED, declaring that, there are THREE PERSONS, EACH of which is SUPREME GOD.—

(b) See παντοκράτωρ. ii. Cor. vi. 18. Rev. i. 8. iv. 8. xi. 17. v. 3. xvi. 7, 14. xix. 15. xxi. 22.

(b) The present FAITH of the GREEK CHURCH in their ORTHODOXA CONFESSIO is This;

“λοιπὸν ὁ, τε εἶναι ὁ Πατὴρ εἰς τὴν φύσιν, τὸ αὐτὸ εἶναι, καὶ ὁ
 “Υἱὸς καὶ τὸ ἅγιον Πνεῦμα. ἀλλὰ μὴν ὁ Πατὴρ εἶναι Θεὸς κατὰ
 “φύσιν ἀληθῆς, καὶ αἰώνιος, καὶ πάντων ποιητὴς τῶν ὁρατῶν
 “καὶ ἀοράτων, τοιοῦτος λοιπὸν εἶναι καὶ ὁ Υἱὸς καὶ τὸ ἅγιον
 “Πνεῦμα. καὶ εἶναι ὁμοούσια ἀλλήλοις.* Quæst. ix.

“—ὁ Θεὸς εἶναι ἕνας εἰς τὴν φύσιν καὶ. τὴν οὐσίαν μὲν τρισυπόστατος,”†

What the FATHER is in NATURE, the Same is the SON, and the HOLY GHOST; but the FATHER is in

* See “Orthodoxa Confessio Catholicæ atq; Apostolicæ Ecclesiæ Orientalis Interprete Laurentio Norrmanno.” Pars. Prima Quæstio ix. p. 24. 25.

† Ibid. p. 23.

And,

And, if we farther observe what follows in the APOSTLES CREED, concerning the SECOND of these *THREE PERSONS*, that, he "was conceived by the HOLY GHOST, born of the Virgin Mary, suffered under Pontius Pilate, &c." we must immediately observe that, every Word of this is inconsistent with that *EQUALITY* and *SUPREMACY* of the SON, which is declared in the MODERN CREED.

And, this being the Case, to which of these CREEDS are we to incline? for, we have CHURCH against CREED, the ANCIENT against the MODERN.

NATURE TRUE and ETERNAL GOD, the Creator of All things visible and invisible, such is the SON and HOLY GHOST, and CONSUBSTANTIAL with one another.—GOD is ONE according to his *NATURE* and *ESSENCE*, but of *THREE PERSONS*.

For the FAITH of the CHURCH of *England* in this respect, see the XXXIX Articles No. I. II. V.—the Collect for Trinity Sunday, and the Three CREEDS, which the Church informs us, in the VIII Article, may be all proved from SCRIPTURE.

Moreover *Petavius* tells us, of almost all the Fathers before the Council of *Nice*, that they do not agree with the Rule of Orthodoxy, “*cum Orthodoxæ fidei regula minime consentiunt;*” * and he accuses them of corrupting the Faith. But we must not believe this without Proof. We must allow, that the Faith has been corrupted; because it has been changed and altered: but the Question is, whether this has been done by the ANCIENTS, or MODERNS.

Jurieu, the French Reformer, acquaints us, that the Doctrine of the TRINITY was imperfect, *informé*, till the Council of *Constantinople* in 381; † and *Dupin* confirms this, by saying, the Word TRINITY was first used in *Origen's* Time; (B) and

* *Ben Mord. Let. I. p. 25 ... Qu. Oct. p. 47...*

† See *Ben Mord. Let. I. p. 24, Qu. Oct. p. 46.*

(B) But, under the Article of his Name and Title, *Dupin* imputes the first Use of the Word TRINITY to *Theophilus*, Bishop of *Antioch*, who lived in the Second Century, the Century before *Origen*, (see *King* on the Creed, p. 414) or, according to our Author, was contemporary with *Origen*, (see *B. B. Mord. Apol. Let. I. Note xvi. p. 106. Qu. Oct. p. 191.*) *Dupin* writes; “He is the first Author, who made Use of the Word TRINITY, to denote the THREE DIVINE PERSONS. He says, the Word might be in Place, and that it was *ingendered* in Time, which seem to approche to the Sentiments of the *Arians*.” (*Novelle Bibliotheq. Des Auteurs Ecclesiastique,*

so does *Petavius*, when he says, the *DIVINITY* of the HOLY GHOST was unknown for the Four First Ages, or a little before. And *St. Jerom* says, the *APOSTLES* themselves were not such Proficients, as to understand the *GENERATION* of the Son

Tom. Premier, p. 66. See *B. B. Merd.* Apol. Let. I. p. 31. Q^u. Q^u. p. 48; also vid. ib. Note xvi. p. 106, Q^u. Q^u. p. 191.)

Mosheim agrees with *Dupin* as follows, “*Theophilus* of *Antioch*, in the Second Century, was the first who made Use of the Word *TRINITY*, to express the Distinction of what Divines call *PERSONS* in the *GODHEAD*,” and he justly observes, “the Christian Church is very little obliged to him for his Invention. The Use of this, and other unscriptural Terms, to which Men attach either no Ideas, or false ones, have wounded Peace and Charity without promoting Truth and Knowledge. It hath produced Heresies of the worst Kind.” (*Eccles. Hist. Chron. Tab. Cent. II.*)

And a Writer, who signs himself *Philanthropus Londinensi*, (*Dr. Daniel Scot*) in “An Essay towards a Demonstration of the *SCRIPTURE-TRINITY*,” (Preface, p. ix.) agrees to the same *Age*, and expresses himself thus, “As for the Word *TRINITY*, I am not fond of it; because 'tis an unscriptural one, and, as far as I know, unknown to the Church for near 200 Years. It can't be proved that any Writer before *Theophilus Antiochenus* (about A. D. 180) expressly gives the *FATHER*, *SON*, and *HOLY SPIRIT*, the Name of *TRINITY*. see *Dr. W——d's 2d Def.* p. 449. However, since the Christian Church has been in Possession of the Word ever since, I don't reject it; especially as no Objection can be raised against

from

from the FATHER'S *SUBSTANCE* : * And yet, it was upon this very Doctrine, that the *EQUALITY* and *SUPREMACY* of the *THREE PERSONS* was afterwards founded. And this being once settled, it was found by the *Athanasians* to be absolutely necessary, in order to preserve themselves from the Charge of Polytheism, and defend the *UNITY*, to introduce the very extraordinary Notion of an *EMPERICHORESIS*, by which, the *THREE PERSONS*, according to the Platonists,† are supposed to be joined together. And thus they built the *HOMOOUSSION*, or *CONSUBSTANTIALITY* of the FATHER and SON, at the Council of *Nicee*. And soon afterwards, the Doctrine of a *Triple SUPREMACY* ; whereas neither of these Doctrines was known to the

it, from it's Obscurity : For as Archbishop *Tillatzen* says, &c." (See below Note U.)

But the Author of " A Letter of Resolution concerning the Doctrines of the *TRINITY* and *INCARNATION*," published in A Second Collection of Unitarian Tracts, tells us, in p. 10, (2) that " *Tertullian* among the *Latins*," (who lived about the Year 200, see *King* on the Creed, p. 414, and Dr. *Priestley's* Chart) " and *Clement Alexand.* among the *Greeks*," (who lived about the Year 204, vid. ut Sup.) " were the first of Christians, who used the Word *TRINITY* ; and for *INCARNATION*, I do not remember it to be so ancient."

* *Ben Mord.* Let. VIII. 35, Qu. Oct. p. 1015.

† *Ben Mord.* Let. I. p. 108, Qu. Oct. p. 194.

Compilers

Compilers of the APOSTLES CREED. Thus the MODERN *Orthodoxy* came in by Degrees. But whether it is more agreeable to the REVELATION of CHRIST and his Apostles, than what they had before, is not to be known merely by comparing the CREEDS with one another; for that will only discover, how they differ...among themselves;... and not, which is most agreeable to SCRIPTURE.

The next CREED of any Authority, is called the NICENE. And This CREED, as I observed, continues the Belief of ONE GOD, the FATHER ALMIGHTY; and adds, that the FATHER and SON are of the same SUBSTANCE. But it does not say so of the HOLY GHOST; nor does it declare an *Equal Power* and *Authority* in the THREE PERSONS, as the MODERN CREEDS do. For the EQUALITY was at first understood to be in *Essence* or *Metaphysical SUBSTANCE* only; and not in *Natural* and *Moral ATTRIBUTES*, which Notion came in afterwards. * And This CREED ended, as the APOSTLES CREED used to end, with these Words, "I believe in the HOLY GHOST;"† and all that follows, as a Part of the NICENE CREED, viz. that, together with the FATHER and

* *Ben. Mord. Let. I. p. 32, 114. Qu. Oct. p. 60, 203.*

† *Sykes's Inquiry when the Resurrection of the Body or Flesh was first inserted, p. 27.*

SON, the HOLY GHOST is *worshipped* and *glorified*, &c. is a Forgery; and an injudicious one; for the DIVINITY of the HOLY GHOST was not as yet the prevailing Doctrine, when That CREED was made; and consequently, the *Worship* of him was not so soon established. * This CONSUBSTANTIALITY now introduced, laid the Foundation for many other Errors, which followed from it.

As to the ATHANASIAN CREED, ... (or the Creed which is commonly so called,) ... It is of no Authority in itself; being composed, no Body knows by whom, nor where, nor when, nor in what Language. Bishop *Pearson* supposes it was written in Latin. But *Athanasius* did not write in Latin; and it was not known till about 300 Years after *Athanasius* was dead, about the Year of Christ 800. † And Archbishop *Tillotson* wishes we were well rid of it.—It contradicts the APOSTLES CREED, by declaring the THREE PERSONS to be CO-EQUAL; whereas, the APOSTLES CREED allots ALMIGHTY POWER to the FATHER only.

* *Ben Mord.* Let. I. p. 106, 107. Qu. Oct. p. 191, 192.

† According to Dr. *Cave*, nor received in the Church till about the Year 1000. See *Clarke's* Scr. Doct. first Edit. p. 447. ... Second Edit. p. 379, was never seen till near 400 Years after the Death of *Athanasius* ...

And

And it contradicts the **NICENE CREED**, by declaring the **THREE PERSONS**, *EACH* of them by *himself*, to be both **GOD** and **LORD**; whereas, the **NICENE CREED** declares the **FATHER** and **SON** **CONSUBSTANTIAL** and **INDIVISIBLE**. And *Athanasius* declares, We do not acknowledge **THREE HYPOSTASES** *divided and separate*, that we may not comply with the **Heathen Polytheism**.^{*} This is another Proof, that the **CREED** under the Name of *Athanasius* is a Forgery; for it was merely to oppose this very Doctrine, which was held by *Cyril*, *Gregory Naz. Maximus* the Martyr, *Damasceus*, &c. of **THREE Numerical SUBSTANCES** of the same Kind, *separately existing*, as *Peter*, *James*, and *John*,[†] that the **EMPERICHORESIS** was maintained by the *Athanasians*, to prevent **Polytheism**; and, by *joining the PERSONS together*, to preserve a **TRINITY** and **UNITY** at the same Time. And therefore, *Bishop Bull* calls it, a **Mystery** above all **Mysteries**. And it is accordingly defined, by the great *Basil*, to be a Kind of *Separate Conjunction*; and, by *Hilary*, to be a *Unity of inseparable Nature*, but not a *Coherence*. And yet, the **MODERNS** are wholly silent about it. They content themselves

^{*} *Ben Mord.* Let. VIII. 25, 26, 27, Qu. Oâ. p. 997. 998, 999, 1000. See the Words in p. 26, Qu. Oâ. p. 998.

[†] *Ibid.* I. 33. Qu. Oâ. p. 62.

with the Name of *Athanasians*; but, not a man of them steps forth in defense of this Mystery; though it is this alone that, prevents the *Athanasians* from being Polytheists, as *Athanasius* himself declares: And consequently, the present *Pseudo-Athanasians*, who go by This CREED, are as far distant from the Faith of *Athanasius*, as they are from that of *Arius*.

Perhaps, they may think the Doctrine of an EMPERICHORESIS abounds with so many insuperable difficulties, as not to be capable of a defense. Certain it is, that, Dr. *Whitby* takes it to be a mere Invention, in order to support the CONSUBSTANTIALITY; and, he asks, "Where hath the SCRIPTURE spoken of this wonderful EMPERICHORESIS, which the *Post-Nicenes* speak of with so much Confidence?" and, he observes that, it does not serve the purpose, for which it was introduced; for that, "Three Essences closely joined and connected, are not One Essence: but only, Three Essences closely joined and connected." &c.

Here, then, we see, the very Fundamental Principle, upon which the Faith was changed, was no other than the Introduction of the CONSUBSTANTIALITY.

* Dr. *Whitby's* Last Thoughts, p. 29, 30. See in "An Inquiry," &c. as an VIIIth Letter in continuation of *Ben Mord.* Apol. c. iii. p. 28. Qu. Oct. p. 1002.

† Dr. *Whitby's* Last Thoughts, p. 6.

SUBSTANTIALITY; which Doctrine is even now questioned, upon Principles both of **PHILOSOPHY** and **SCRIPTURE**. But, I am hitherto only comparing one **CREED** with another, and observing where they differ.

I shall observe, farther, that, even the **APOSTOLIC CREED** has been tampered with, as well as the **NICENE**; and, particularly that, "the holy Catholic Church, the Remission of Sin, the Resurrection of the Body, and the Life everlasting," did not make any Part of the **BAPTISMAL CREED** till the Middle of the Fourth Century. In *Dr. Sykes's* "Inquiry, When the Resurrection of the Body, or Flesh, was first inserted into the Public CREED," he observes that, "Whatever private Notions prevailed among **CHRISTIANS**, yet we meet with No CREEDS drawn up by any-body, or on any Occasion, wherein the *Resurrection of the Body* or *Flesh* is made an Article, before the CREED, which *Arius* and *Euzoius* offered to *Constantine*, in order to gain his Favour to the *Arians*, after the Council of *Nice*." *

CHAP.

* *Sykes's*... "Inquiry, when" &c. p. 43. "It was drawn up upon a particular Occasion, to engage the Favour of *Constantine*;" *ibid*, p. 27. "to serve a particular Occasion;" p. 28. "in order to get himself restored to the CHURCH, in about the Year 327;" p. 44. "and never used in the CHURCH as a BAPTISMAL CREED;" p. 28...

...C H A P. II.

CONSIDERATIONS

on the

SUPREMACY of the FATHER.

THE Faith of a CHRISTIAN being thus uncertain, as it is laid down in our CREEDS, (and we shall find it just the same in every other Composition, that depends merely on Human Authority,) if we would be truly Orthodox, and believe as CHRIST and his APOSTLES taught us, we must go a step farther; and, instead of expecting to find the Truth, by comparing CREED with CREED, we must compare the CREEDS themselves with SCRIPTURE.

And, if we do this with honesty and care, we shall immediately see that, the First Article of the APOSTLES CREED, as here laid down by *Przypcovies*, is the true SCRIPTURE DOCTRINE. And, on the other hand, that, the Article here given, as copied from the MODERN CREEDS, is absolutely Contradictory to the whole Scope and Tenor of REVELATION, both in the OLD and NEW TESTAMENT, and, more especially and explicitly, to the words of St. Paul, "But, to Us there is but ONE GOD, the FATHER, of whom are all things..." 1 Cor. viii. 6. Eph. iv. 6. that, there is "ONE GOD and FA-

* 1 Cor. viii. 6.

FATHER of all, who is ABOVE ALL."* With which Doctrine the APOSTLES CREED entirely agrees, in the words, "I believe in GOD the FATHER ALMIGHTY:" Whereas, the MODERN CREED subverts the MONARCHY of the FATHER, which the ANCIENT CHRISTIANS so zealously contended for, and, represents the Government of the Universe as an ARISTOCRACY; a Doctrine, which is condemned by the Same Argument, that is used by *Tertullian* against the Polytheists, and, is as conclusive against THREE SUPREME PERSONS, as against THREE SUPREME GODS.

"SUPREME GREATNESS," says *Tertullian*, "consists in having NO EQUAL: but this can only be the property of ONE." Whence, it unavoidably follows that, if there is No ONE in the Universe, who has No EQUAL; there is No ONE in the Universe SUPREME: and, if there is No ONE in the Universe SUPREME; there is NO GOD and FATHER of all, who is ABOVE-ALL, *1 Cor. viii. 6.* "But, to us, there is but ONE GOD and FATHER," &c.

The words of *Tertullian* are these: "If GOD is not ONE, he is not. ... DEUS, si non UNUS est,

non

* *Eph. iv. 6.* ... See also *John xvii. 3.*

on est. If not singly *ONE*, He is not *GOD*... therefore, *GOD* is the *ONLY GOD*: nor otherwise the *ONLY GOD*, but, as being *supremely* Great: nor otherwise *supremely* Great, than, as having No *EQUAL*: nor otherwise *without* *EQUAL*, but, as being the *ONLY GOD*. *TWO*, therefore, *supremely* Great are inconsistent; because *SUPREME GREATNESS* consists in having No *EQUAL*: But, to have No *EQUAL* can only be the Property of *ONE*, and cannot possibly agree to *TWO*." (C) So that it follows, from This Argument, that, *GOD* is not only *UNUS*, *ONE*; but, *UNICUS*, the *ONLY ONE*.

On

(C) "DEUS, si non *UNUS* est, non est. Ergo & DEUS *UNICUS* erit, non aliter *UNICUS* nisi *SUMMUM MAGNUM*; nec aliter *SUMMUM MAGNUM*, nisi *PAREM* non habens; nec aliter *PAREM* non habens, nisi *UNICUS* fuerit. *DUO* ergo *SUMMA MAGNA* quomodo consistent, cum hoc sit *SUMMUM MAGNUM*, *PAR* non habere; *PAR* autem non habere cum *UNI* competat, in *DUOBUS* esse nullo modo possit." (*Tertul. L. I. contra Marcionem, c. iiii. Whitby's Disquis. Modest. Lib. II. Sect. iv. § ii. p. 140. Ben Mord. Let. VIII. c. ix. p. 88. Qu. O& p. 1110.*)

Translated as follows, in Dr. *Whitby's* III^d Discourse.

"If *GOD* be not *ONE*, he is no *GOD*. *GOD*, therefore, can be but *only ONE*, nor can he be the *ONLY ONE GOD*, unless he be the *GREATEST* of all that are Great; nor can he be the *GREATEST*, unless he has No *EQUAL*; nor can he be *with-*

On the other hand ; If there be *THREE*, *EACH* of which is SUPREME over All, *EACH* of them must be SUPREME over the other *TWO* ; which is a Contradiction : and, if it were possible, then there would be *THREE* GODS. So that, This Belief, on one side, concludes in Atheism, and, on the other, in Polytheism.

The Denial that, GOD the FATHER is SUPREME over All, destroys the Fundamental Article of NATURAL RELIGION ; and, has so confounded the System of CHRISTIANITY, as renders it, with many persons, absolutely unintelligible ; and, thereby, prevented the Progress of it for many Centuries.

It was in order to maintain this Doctrine of *THREE* SUPREMES that, Divines have been obliged to subvert the common Meaning of Language, and the very Use of Words. Of this Do-

ctrine an EQUAL, if he be not the *ONLY* GOD. How, therefore, can there be *TWO* GREATEST of all that are Great, when the very Words themselves, GREATEST of all that are Great, signify *not* to have an EQUAL ; and, for as much as, not to have an EQUAL, can agree but to *ONE ONLY*, there cannot be *TWO* GREATEST of all that are Great, or *TWO* GODS, *EACH* of them *without* an EQUAL." (See *Whitby's* III^d Discourse, p. 131, subjoined to his Last Thoughts.

* *Ben Mord. Let. I. p. 46. Qu. Oa. 86.*

lix is an instance, who makes no scruple to assert that, the *UNITY* of GOD is of so transcendental a Nature, as to admit of a *PLURALITY*; or, in other words, that, GOD is so very much *ONE*, as to be *THREE*; and the old Pagans might have concluded, with as much Truth, that, GOD is *THREE* in so transcendental a manner, as to be *THREE HUNDRED*.

It is no wonder, therefore, that, the Patrons of this Doctrine never dare to put any Meaning upon their Words, when they teach it; but think to satisfy the People, by telling them that, the *ONE* GOD is *THREE* different and distinct PERSONS: And, when they are asked, What they mean by PERSONS; the Answer is, either, the same, which is given by the Defenders of Transubstantiation, viz. that,

* *Allix*. Jewish Church, see p. 116, 120, 268. ... He (*Phil.*, says Dr. *Allix*) Affirms, that though it is said, GOD is One; yet this is not to be understood with respect to Number. *Alleg. L. III. p. 84*. "hereby he intimates the Unity of GOD to be transcendent, to have nothing common with that of other Beings which fall under Number," p. 121; "that the Unity of GOD is not to be reduced to Number, that GOD is *unus non unus*," p. 268. See *B. B. Mord. Apol. Let. VII. p. 148. Qu. Oâ. p. 368.* also *An Inquiry, &c. an VIIIth Let. in continuation of Ben Mord. Apol. c. ix. p. 28. Qu. Oâ. p. 1110...*

that, It is a Mystery, and must not be inquired into; or else, the same, which was given by *Austin*, that, They are not able to tell What they mean; but, something must be said, and they must not be silent.*

And, when the MODERNS would attempt to improve upon these Answers, by saying something more satisfactory, it is by maintaining *Sabellianism* on one side, and, *Polytheism* on the other. That the truth of this accusation may appear undeniable, I shall examine the Answers, that are given by two or three of the most eminent of our MODERNS on that side the question, who are, therefore, looked upon as *Orthodox*, among such as call themselves by that name.

Dr. Hallifax, Lord Bishop of Gloucester, says, "Every attentive Reader of the New Testament must have observed that the Godhead is uniformly represented as appearing under *THREE* Characters, to *WHOM* divine honours and attributes are ascribed."†

* De Trin. Lib. V. cap. ix.

...I... This, as I have observed elsewhere,* is
 o language : The word *WHO* can neither
 relate to the word *GODHEAD*, nor to the word
CHARACTERS, neither of which is *PERSONAL* ;
 o that, in either case, it should be *WHICH*, merely
 o preserve the grammar.

2. I do not understand how the *GODHEAD*
 can be *uniformly represented* under more than *One*
Character. If the *Characters* be *different*, there
 can be no *Uniformity* in the *Representation*. And,
 if his Lordship means nothing more, by the word
uniformly, than *always*, his assertion is contradicted
 by every Text, wherein *GOD* is represented or de-
 clared to be *ONE*, without any thing farther said
 upon the Subject, to express a *Triple CHARACTER*;
 as in *Gal. iii. 20.*† “ but *GOD* is *ONE*.”

If his Lordship could have directed his Readers
 to the Texts, where the *GODHEAD* is *so repre-*
sented, as his Lordship specifies, he would certainly
 have done it ; because, there are many “ attentive
 Readers of the New Testament,” nay, whole Sects,
 who declare they know of no such Texts ; but,
 as

* *Ben Mord. Let. VII. p. 150. Qu. Oa. p. 870.*

† *Gal. iii. 20.*

as he has not done us that favour, we must find out his meaning as well as we can.

...1... In the first place, What can his Lordship mean by the "*GODHEAD*," which is said to be "*represented under Three Characters, to WHOM Divine Honours are ascribed*"?—If the word *WHOM*, which is *PERSONAL*, relates to the *GOD-HEAD*, it must mean *GOD* Himself. and, If his Lordship means that, *GOD* Himself is represented under *Three CHARACTERS*, this will not prove him to be *Three PERSONS*; for *One* and the *Same PERSON* may be represented under the *Three CHARACTERS* of *Creator, Preserver, and Benefactor*. But this, as *Athanasius* and *Epiphanius* observe, if it means to represent the *FATHER* as *ONE singular SUBSTANCE*, *μία ὑποστάσις ὑποκείμενη*, or *αὐτὸ ὑποκείμενον*, † destroys the *PERSONAL-EXISTENCE* of the *SON*, or his *SUBSTANTIALITY*, and is *Sabellianism*.

2. What does his Lordship mean by *CHARACTERS*, under which, he says, the *GOD-HEAD*, is represented?—If he means *Conscious BEINGS*,

* See the quotations in *Cudworth*, p. 611. *Ben. Mord. Lec.* I. p. 14, 91. *Qu. Ofr.* p. 26, 166.

† See Reply to *Dr. Waterland*, p. 472, and *Cudworth*, p. 605.

BEINGS, or PERSONS, (in the common sense of the word) "to *whom* Divine Honours are ascribed," then, the word *whom* may relate to CHARACTERS, and not to the GODHEAD. But this, (as his Lordship himself has explained it) is direct Polytheism. For he says, "When we call them PERSONS, we mean no more than that, Each has a *distinct AGENCY* of his own." Be it so: They must then be Three distinct AGENTS, (for, a mere Character can have no Agency) and, if Divine Honours and ATTRIBUTES are justly ascribed to Three distinct AGENTS, they must be Three distinct GODS.

But his Lordship says, No; he does not mean that, they are PERSONS in the same sense in which we call one another PERSONS, [that is, Substantial AGENTS,] he only means to avoid Sabellianism.— and this he does effectually, by running into the opposite Heresy of Polytheism. And indeed, he had no other choice: for, by PERSONS he must mean either Substantial AGENTS, (in which sense we call one another PERSONS) to *WHOM*, &c; or he must mean Un-substantial CHARACTERS, and no AGENTS in any sense, to *WHICH* Divine Honours and ATTRIBUTES are ascribed. If he does not mean *distinct SUBSTANCES*, *inwardly*, with the Realists, he must mean Un-substantial

CHARACTERS, *substantia*, with the Nominals, or else have no meaning at all. For they must be Substantial or *Un-substantial*.—No; this also his Lordship calls an Error, and indeed it is *Sabbellianism*. It seems then, according to his Lordship, that the *THREE PERSONS* in the *TRINITY* are not to be accounted Substantial for fear of Polytheism, nor *Un-Substantial* for fear of *Sabbellianism*.

But it will not avail against *Tertullian's* Argument, whether they are *SUBSTANTIAL*, or *UN-SUBSTANTIAL*, or both, or neither: for his reasoning is equally conclusive and unanswerable in whatever manner the word *PERSON* is defined. *THREE SUPREME OVER ALL, EACH* of which may be said to be *in se*, as the *FATHER* is described by *St. Paul*, is a contradiction in terminis, and an impossibility. And this Argument is of the same force, against these learned Christians, as it was, when used by *Tertullian*, against the Polytheism of the Heathens.

And this was frequently the case among the Ancient Hereticks; that, those, who would avoid the doctrine of *THREE distinct separate SUBSTANCES* in

* *Ben Mord. Let. I. p. 36, Qu. Oct. p. 67, 68.*

the FATHER, SON, and HOLY GHOST, ran
to *Sabellianism*, which supposes but ONE
SUBSTANCE to them All Three, *μία ουσία*
τρισυτοι.

The next learned Writer I shall mention, is Dr.
Tucker, the Dean of Gloucester, who does not
seem to have ever heard of such a Heresy as *Sa-
bellianism*, and runs into it unawares. For, as
Shakespear says, the Eye sees not itself, but by
reflexion from some other thing.

But there is another strange circumstance in the
very Title of his Pamphlet. He calls it, "A Brief
and dispassionate View of the Difficulties attending
the Trinitarian, Arian, and Socinian Systems;"
as if they were Three distinct Sects:—Whereas
every one, who has read the CREED, which was
delivered by *Arius* and *Euzoius* to *Constantine* the
Great; or the longer one mentioned by *Valesius*, as
delivered to *Theodosius* by *Eunomius*, * must know
that, the *Arians* were Trinitarians, as well as the
Orthodox.

The Dean of Gloucester tells us boldly,
in the same un-scriptural and un-intelligible lan-
guage

* See *Soc. Schol. Lib. v. cap. 10.*

guage as the Bishop had used, that, "there is a Trinity of co-equal Persons in one undivided Essence,* in the undivided Essence of the Godhead †;" and this, he says, is *EXPLICITLY* declared in several passages of Scripture. ‡

But he leaves us to ourselves to find out these Explicit Declarations, as his Lordship had done before him. And, as soon as the Spell is broken, or rather the Veil removed; by examining what is mean'd, by the words *PERSON* and *GODHEAD*, we find him in the same road to Polytheism and Sabellianism.

If the *GODHEAD* be understood to mean *ONE singular and undivided SUBSTANCE*, and the *PERSONS* are *Un-Substantial*, and mean *THREE CHARACTERS* or *Denominations*; this is the very Essence of *Sabellianism*, § and supposes *No TRINITY* at all; but destroys the *PERSONAL-EXISTENCE* of the *SON* and *HOLY GHOST*; by considering them merely as *CHARACTERS* of the *FATHER*, and not real *BEINGS*. And, if the *THREE PERSONS*

are

* Brief and Dispass. View, p. 3. † Ibid, p. 5.

‡ "The Proofs from various Passages of Scripture, in Favour of a Trinity of Persons, in the undivided Essence of the Godhead,—are explicit in declaring it be the Matter of Fact." Brief and Dispass. View, p. 3.

§ See back p. 18.

Substantial AGENTS and co-EQUAL; this is a direct denial of the FATHER'S SUPREMACY; and must end in an *Aristocratic* Polytheism, which shows of No SUPREME PERSON in the Universe; and, consequently, NO GOD: as, on the contrary, the belief of THREE SUPREME, which is a contradiction in terms, and an impossibility, must be a belief of THREE GODS.

The Confusion, both in his Lordship's reasoning and the Dean's, arises, in a great measure, from not knowing whether, by the word GODHEAD, they do, or do not mean GOD Himself; whereas, the word GODHEAD, *divinitas*, in the New Testament never signifies the SUBSTANCE of GOD, or GOD Himself; but, his DOMINION and POWER. Hence, they are led to speak of, "*the UNITY of the Divine Essence*;" as if ESSENCE and GODHEAD had the same meaning; and of, a TRINITY of co-EQUAL PERSONS in the same undivided GODHEAD, † and such kind of, "*Scholastick Terms*;" which, Dr. Clarke observes, are "not Once found in the whole New Testament, nor in the Orthodox Fathers of the First Ages, or in any part of the Articles or Liturgy of the Church of England, which are its most public and authentic

† See above: p. 22.

ric Acts." See Reply to *Nelson*, p. 28;—and further on in this Essay, p. 36.

As I have the Dean's Pamphlet now before me, which he calls "A Dispassionate View," I shall make another remark or two upon it.

1. He tells us, as "the Doctrine of the Trinity is evidently incomprehensible; the Trinitarian judges it to be wiser and more prudent, as well as the more modest Part, to accept it in *the gross*; without entering into any curious Disquisitions about it." *

Reply. Let any impartial man read, and judge, whether this is a fair representation of the manner in which the Trinitarians, as he calls them, meaning the *Athanasians*, have acted.

The whole CHURCH was agreed at first, that, CHRIST was *ex Deo*, of or from GOD, according to the SCRIPTURES. † *John* viii. 42. And, the *Athanasians* changed the expression to, *ex Deo*, of or from the SUBSTANCE of GOD; ‡ without

* Dispass. View, p. 6, 7.

† *John* viii. 42.

‡ *Ben Mord. Let.* VIII. c. i. p. 3, Qu. Oct. p. 957.

without any authority in SCRIPTURE for such a
 use; * see 1 Jo. iii. 10. iv. 1. 3. 6. v. 19—111. Jo.
 11. 1 Cor. xi. 12. And, to This, they required the
 Arians to subscribe, who looked upon it as blas-
 phemy, to assert that, CHRIST was out of the Bowels
 of GOD; as the *Athanasians* understood it.

Upon which, I would ask this learned and dis-
 affectionate Writer,

...1st...Whether, *altering* the SCRIPTURE† words
 as “more wise, prudent, and modest,” than sub-
 scribing or requiring Subscription, to the words
themselves; which the *Arians* did not object to?—
 and,

2dly, * The Alteration being made; Whether,
 the *Athanasians* have ever since been able to *explain*
 their own meaning? For, to tell us of a TRINITY
 of CO-EQUAL PERSONS, in the undivided GOD-
 HEAD, is so far from *explaining* that, it makes it
 still more obscure.—and,

3dly, How can this *Explanation* be consistent
 with, receiving the SCRIPTURE DOCTRINE in the
Gross?—and,

4thly,

* See 1 Jo. iii. 10. iv. 1, 3, 6. v. 19—111. Jo. v. 11. 1 Cor. xi.
 12. ...in no one of which, has the phrase as has any such mean-
 ing. ...

† See on page 150.

...4thly... How can that be called an *explicit Declaration* ...in Scripture,... which consists of *Terms*, which are *nowhere to be found* in Scripture, either *explicitly* or *implicitly*?

2. The Dean farther informs us, "that an *Argument* by the Help of subtle Criticisms, strained, and far-fetched Comments and Glosses,* and "Subtile Distinctions," † "discovers, or fancies he discovers; that these Texts," [which he quotes in this *Dispassionate View*] "may be so understood, as to imply a Supremacy of the first Person over the second and third; not only in point of *Order* and *Oeconomy*, but also of *SELF-EXISTENCE*, *Omnipresence*, *Omniscience*, and the like." ‡

Upon this I observe,

1. If, there is no *SUPREMACY* of the First Person over the Second, in point of *SELF-EXISTENCE*; there must be *TWO* Persons *SELF-EXISTENT*; and, consequently, *TWO* GODS.

"SELF

* *Dispass. View*, p. 2, 9. † *Ibid*, p. 21, 22.

‡ *Ibid*,

"**SELF-EXISTENCE** (says Bishop Fowler) is the *Highest Perfection*. No Being is absolutely Perfect, if he be not **SELF-EXISTENT**, absolutely independent, and the first Original of all other beings".* But the Son is neither UN-ORIGINATE or SELF-EXISTENT; and, therefore, even supposing, with Dr. Waterland, that, the Son may be a Necessary Emanation from the FATHER'S SUBSTANCE, yet, this would not prove him to be UN-ORIGINATE or INDEPENDENT: for, Emanation from another, proves both Origination and Dependence.†

2. If, there be no **SUPREMACY** of the First PERSON over the Second, in point of **OMNIPRESENCE**, or **INFINITY**, the Son must be as incapable of local motion, or change of place, as the FATHER; and, could neither ascend nor descend.

3. If, there is no **SUPREMACY** of the First PERSON over the Second, in point of **OMNISCIENCE**; no Revelation could be made to the Son by the FATHER: but this we know has been done. Rev. i. 1.

4. If

* Unit. Tr. Vol. iii. p. 35.

† Bishop Russ. Phoenix. Ben. Mord. Let. VIII. c. x. p. 93.

Qu. Oct. p. 1119....

4. If, there is no *SUPREMACY* of the First PERSON over the SECOND, in point of *ETERNITY*; the Effect must be *Synchrional* to the Cause, and, the Cause could *not* exist *before* it, and, the Son would have *No Beginning* of his Existence.*

5. And, as to what the Dean has argued from the *Divine ATTRIBUTES* of the SON; There is not one of them mentioned by the Dean, but what is *communicable* to a created Being; not one, but what the SON declares that, he *received from the FATHER*.

6. It is not the *Arian* only, who discovers the *SUPREMACY* of the FATHER in the Texts of *SCRIPTURE*; but every one else, who, in reading his *BIBLE*, adopts the plain and obvious sense of the Words.

Let any sensible and honest man, whatever Religion or Sect he may favour, consider the following Texts; and then judge, whether the *SUPREMACY* of the FATHER is not as plainly asserted in them, without any recourse to "Subtile Criticisms, &c." as words can express.

My

* Ben. Mord. Let. VIII. c. xi. p. 97. Qu. Oa. p. 1126.

My FATHER is *greater* than I, *Jo.* xiv. 28. The FATHER the *head* of the SON, *Eph.* i. 22. All power is *given* to the SON in heaven and earth, *Mat.* xxviii. 18. All things are *delivered unto* Me of my FATHER, *Mat.* xi. 27. The FATHER loveth the SON, and hath *given* all things *into* his hands, *Jo.* iii. 35. The FATHER hath *committed* all judgment to the SON, *Jo.* v. 22. The FATHER *commanded* him, *Jo.* x. 18. *made* him a Prince and a Saviour, *Acts.* v. 31. *gave* him to have life in himself, *Jo.* v. 26. *gave* him the Knowledge of future Events, *Rev.* i. 1. hath *put* all things *under* his feet, *Eph.* i. 22. And, CHRIST declares the FATHER to be the *ONLY* TRUE GOD, *Jo.* xvii. 3. And, *directs* his prayer to the FATHER, calling him both Our GOD and *HIS* GOD, *Jo.* xx, 17. *1 Cor.* viii. 6. *Eph.* iv. 6, &c.

But, to all this, and numberless other Texts to the same purpose, denoting the *INFERIORITY* of the SON to the FATHER, the *Pseudo-Athanasians* think it sufficient to answer that, they only relate to his *HUMAN NATURE* as a Man; for that, as to his *DIVINITY*, the FATHER, SON, and HOLY GHOST, are *EQUAL*.

Now

Now to this inveterate Hypothesis, which contradicts a Thousand plain Texts, I propose in the following pages to give the Coup de Grace; by proving that, the *DIVINITY* of *CHRIST* does by no means infer an *EQUALITY* to the *FATHER*; and, that, the *HOLY GHOST* is inferior to the *FATHER*, as well as the *SON*; and, consequently, as the *HOLY GHOST* had no *Human NATURE*, all that is said upon that Subject must relate to his *DIVINITY*; and, consequently, all the above quoted Texts are to be understood in their *Word* and obvious sense, and, the *SON's INFERIORITY* to the *FATHER* is to be understood of his *DIVINITY*, as it was formerly understood by *Athanasius*, *Basil*, *Gregory Naz.* *Chrysostom*, &c. *

However, for the sake of those pious Christians, who think they can no otherwise maintain the *DIVINITY* of the *SON* and *HOLY GHOST*, than by maintaining an *EQUALITY* between Them and the *FATHER*; I shall first observe that, This is a mistake; and, arises from the Different Sense, which is put upon the word *DIVINITY*, by the *ANCIENTS* and *MODERNS*.

* Cudworth, 599. 603.

It is well known that, the *Platonists* believed the Divinity or Godhead, which they called *τὸ Θεον*, consisted of *Three Persons*, Two of which were subordinate to the First, and yet, All of them were partakers of the *same Divinity*.

In like manner, the Fathers of the Christian Church, before the Council of Nice, did conceive, as Bishop Burnet observes, an *INEQUALITY* in the *THREE PERSONS*, and yet, denied the *DIVINITY* of none of them. *Origen* says, the *HUMANITY* of *CHRIST* was exalted to such a degree of *DIVINITY* that, it became a God: And many of them believed that, the *SON* received his *DIVINITY*, by *Communication* of *DIVINITY* from the *FATHER*.* And *Jurien*, the French Reformer, has shewn that, the *Temporal GENERATION* of the *SON*, and, his *INEQUALITY* to the *FATHER*, were unanimously professed by the *ANCIENTS* of the Three First Centuries.† And, *Eusebius* has a whole chapter ‡ upon the

* See *Ben Mord. Let. IV. p. 15, Qu. Oa. p. 255. Orig. Comm. on John, p. 46, 8vo.*

† ...*Gudworth, p. 621, and Jurien... Pass Let. VI. p. 125, 12mo. See Ben Mord. Let. I. p. 30. Qu. Oa. 57, the Note.*

‡ *Lib. I. c. 2.*

the *DIVINITY* of CHRIST, in which he calls him, "the *ANGEL* of the great Council, the *MINISTER* ~~of~~ of the Secret Will of the FATHER, receiving, from him, *DOMINION* and *DIVINITY*, or *GODHEAD*, ~~himself~~, and so Justin Martyr, Clemens Rom. &c. agreeable to the stile of *Isaiab*, who calls him the "SERVANT of *JEHOVAH*" *Is.* xlii. 1. xlix. 6. lii. 13.

I do not quote these authorities, to prove the *SUBORDINATION* of the SON and HOLY GHOST to the FATHER, who is ABOVE ALL; but, only to shew that, the Sense of the Word *GOD-HEAD* or *DIVINITY* was very different among the ANCIENTS, from what it is among the MODERNS.

Let us here consider, seriously and dispassionately, When the ANCIENTS spake of *communicating DIVINITY*, What it was that, they could possibly mean.

They must have known it impossible to communicate *SELF-EXISTENCE*, or *UNORIGINALITY*; and must therefore mean something else, by the word ~~being~~, or *DIVINITY*, in which these *ATTRIBUTES* were not included; and their sense of

the word *θεοτης*, or *DIVINITY*, or *GODHEAD*, could naturally be determined by the sense of the word *θεος*, *GOD*.—And, if we understand the Word *GOD*, as Sir *Isaac Newton* did, and others of the learned, the expression is very intelligible. He tells us that, the “*BEING*, who governs all things, LORD of the Universe, is stiled *LORD GOD*, upon Account of his *DOMINION*.” that, “*Deity*,” *θεοτης*, *Divinity* or *Godhead*, “is the *Dominion* of *GOD*.” that, “the *Dominion* of a Spiritual *BEING* constitutes him *GOD*: *supreme Dominion*, *SUPREME GOD*: *true Dominion*, *TRUE GOD*: *imaginary Dominion*, *IMAGINARY GOD*.”* And so says Dr. *Whitby*, in his *Last Thoughts*.† And in this Sense, communicating *DIVINITY*, means communicating *DOMINION*.

And, this is the only sense, in which the Word *GOD* can be *literally* used in *SCRIPTURE*, when applied

...* Scholium Generale, at the End of his *Principia*, cited in *Ben Mord. Apol. Let. III. p. 94. Qu. O&A. p. 397*. Or see *Corollaries*, from Sir *Isaac's Philosophy*, by *Wiston*, p. 7...

...† Dr. *Whitby's Last Thoughts*, p. 21, 24, 25, 80, cited or referred to in *Ben Mord. Apol. Let. III. p. 90. Qu. Q&A. p. 391...*

plied to any other, than the SUPREME JEHOVAH; as when JEHOVAH is called GOD of GODS, which can admit of no other meaning, than that of *Dominion*, over all such, as are called by that name, and have *Dominion* themselves.* And, in this sense, the FATHER is called the GOD of CHRIST.† *Heb.* i. 8, 9. See *Pf.* xcv. 3. xcvi. 7, &c. And, *Irenæus* observes “that, the SON is truly GOD and LORD, by having received *DOMINION* over the whole Creation.”‡ And, *Dr. S. Clarke* observes that, the Word “*θεοτης* signifies nothing else,” in the NEW TESTAMENT, “but *Divine Power* or *Dominion*,” § as in *Ro.* i. 20. *Col.* ii. 9. *Col.* i. 19. ||—In *Ro.* i. 20, *St. Paul* says, the invisible things of GOD are clearly seen, from the creation of the World, even his *eternal POWER* and *GOD-HEAD*, *θεοτης*. But the *SUBSTANCE* of the SUPREME BEING can not be known, by the things that are made; but only, his *DOMINION* and *POWER*.

* ii *Chr.* ii. 5.

† *Heb.* i. 8, 9. *Pf.* xcv. 3. xcvi. 7.

‡ *Clarke's Reply to Nelson*, p. 51.

...§ Answer to the Author of some Considerations added to *Dr. Clarke's Reply to Mr. Nelson*, p. 283...

|| *Ro.* i. 20. *Col.* ii. 9. *Col.* i. 19.

The word "*ἐνέργεια*," therefore, Dr. Clarke observes, "is as much an Attribute, as *δύναμις*;" (D) and signifies "*Dominion*;" "as, *αὐτοκράτωρ*," from *αὐτοκράτης*, "and all other Words of the like Formation. And it is

(D) *ἐνέργεια* however cannot be, like *δύναμις*, a *Natural* and *Essential ATTRIBUTE*; as not arising from solely the *Essential Nature* and *Constitution* of the *BEING* to whom it belongs. For *Natural Essential ATTRIBUTES*, of whatever kind, are but *Effects*, which result from the peculiar *Nature* and *Constitution* of the *ONE* Person, Thing, or Substance, to which they may with propriety be attributed; and, are therefore stiled *Properties* or *Qualities* of such Person, or Thing, or Substance.

Thus *POWER*, (i. e. *Natural POWER*, for, of such only are we here speaking); because it arises from the *Nature* of the *BEING* who is powerful; and is essentially *inherent* in Him, is an *Essential* and *Natural ATTRIBUTE* of That *BEING*; and is proper and peculiar to Him; being wholly independent of all things else.—*HIS POWER* is to be found in *Himself* alone.

But, *DOMINION* is not so; is not to be met with in any *ONE* Thing alone; but only, in the *Relation*, wherein some *TWO* or more *BEINGS* stand to each other; and, alike ceases upon the withdrawing or perishing of either of the *TWO*; and, equally expires on the destruction or removal of That, over whom the *DOMINION* was held; as of Him, in whom such *DOMINION* was vested. See Mr. Lock's Essay concerning Human Understanding, B. ii. c. 25.

is as great an Abuse of Language, to suppose ^[burn] the Deity or Divinity, that is, the *Dominion* of God, to signify the *Substance* of God; as it would be to understand ^[substantive] *Manhood*, to signify the *Substance* of Man" •. (E)

It appears then, that, the SCRIPTURE uses ^{term} *DIVINITY* to express *DOMINION*: and *DOMINION* is capable of *Communication*; though *SELF-EXISTENCE* and *UN-ORIGINALITY*

• Answer to the Author of some Considerations added to Dr. Clarke's Reply to Mr. Nelson, p. 383.

(E) Comparing *Gods* with *Adjectives*, however, may lead us into a mistake, if we stretch the comparison beyond what it will bear, and are not well aware that, Though the one implies All that, is included in the abstract Term of *GOD-HEAD*; viz. the *DOMINION* of God: as the other denotes the whole that, is comprehended in the abstract Term *MANHOOD*; i. e. the *NATURE* of *MAN*: yet, in this they differ; that, *adjectives* alludes to, or intends the *NATURE* of the *BEING*, who is created into *MANHOOD*; whereas, *Gods* does not at all allude to to the *NATURE* of the *BEING* Himself, who is possessed of such *GODHEAD* or *Dominion*; but merely to the *GODHEAD* or *Dominion* enjoyed; for, we are expressly told, there are *Gods* many, and *Lords* many, and these all of *NATURES* widely different from, and far *Inferior* to the *SUPREME SELF-EXISTENT BEING*, who is the *ONLY TRUE GOD*, in the *biggest sense* of the Word; as being the *ONLY GOD* of the Universe, the *ONLY GOD*, whose *DOMINION* is *Infinite*, without Limit, without Measure, and without

are not. (F) and, in this Sense, CHRIST is true GOD, as possessed of true *Dominion*; and yet, not SUPREME GOD, because, not possessed of *supreme Dominion*; as before observed, by Sir Isaac Newton. He, alone, being SUPREME, as Eusebius argues, and, in that Sense, the ONLY ONE GOD, "to Whom, no other was the Cause of his Existence. Who, in his own peculiarity and right, possessing *DIVINITY*, Un-begotten, and without Beginning, made the Son Partaker of his Life and *DIVINITY*; put all things in subjection under Him, commanded Him, taught Him, gave Him all things, glorified

(F) Nor this alone; for *DOMINION*, not only may be communicated; but, the very same Identical *DOMINION* and Authority is capable of being transferred, from one Person to another; which farther proves it to be merely a Relative.

However, be it well observed that, not any thing, which has been said, whether in This or the preceding Notes, does in any respect invalidate, or in the smallest degree weaken; but, on the contrary, All corroborate and add additional force to our Author's reasoning; since, if what is advanced in them be true, *Omniscience*, *GODHEAD*, *Deity*, *Divinity*, or *Dominion*, which is communicated, must be so far from intending the *SUBSTANCE* of the BEING, whose *Dominion* is spoken of, that, it cannot be even a Natural and Essential *ATTRIBUTE*, resulting from his *SUBSTANCE*; (which his *POWER* confessedly may be; though it be not that *SUBSTANCE* itself;) but is, in truth, nothing more than a mere Relative Term, denoting the respect in which He stands related to some Inferior.

glorified Him, exalted Him above all; declared Him King of all, delivered up to Him all judgment; to Whom the Son offers up his prayers, Whom he obeys, to Whom he gives thanks, and, Whom he teaches us to believe that, He is the only TRUE GOD, Whom he professes to be Greater, than Himself; and would have us all know that, He, who exists *above All*, is even *HIS GOD*.* —And, nothing can be a stronger Argument, to confirm all this, than the Words of St. *Paul*, that, "there are Gods many, and Lords many;" in which it is plain that, by the Word *Gods*, he did not mean *Metaphysical SUBSTANCE*, but *DOMINION*; in the same Sense, in which he allows of *Lords* many.—And, *Socinus*, on *Jo. i. i.* says the same thing: "This Term, *God*, does not denote *SUBSTANCE* or *PERSON*; but *Authority*, *Power*, and *Beneficence*; and, (as *Grammarians* speak) is not a proper Name," [as *JHEOVAH* is] "but an Appellative; which, I doubt not, is well known to all, who have the least acquaintance with language."† —And again, ‡ "Why may we not say, that the honour of being called *God* was also com-

* *Ben Mord. Let. VIII. c. i. p. 3. Qu. Oct. p. 956.* —
Euseb. L. I. c. ii.

† On *John i. i.* *Toulmin, Life of Socinus, 370, 371.*

‡ *Ibid. p. 373, 374.*

communicated" [by GOD]; and, * "Thus you see on what grounds CHRIST is GOD."

It may not be improper, here to mention another instance, in which the MODERNS have deceived themselves with the notion that, they were following the opinion of the ANCIENTS. It is, when they speak of *ETERNITY*, or the *ETERNAL GENERATION* of the SON,† which the MODERN Orthodox understand of a *Real* or *Philosophical ETERNITY*; but, the most learned of the ANCIENT Fathers had no such meaning.† Inquire of *Athanasius*, and he will tell us that, CHRIST *existed first* [as an *ATTRIBUTE*;] and, afterwards he was *begotten* into a SON, *οὐκ ὡς ποτε παρ' ὧν γενέσθη, ἀλλ' ὡς υἱος*. † And they, he says, who deny his *EXISTENCE* before he was *begotten*, contradict the Council [of Nice]. And *Constantine* says, he was in the FATHER before he was *begotten*. But, is this consistent with our Present Notion of an *ETERNAL GENERATION*? Can a truly *Philosophical ETERNITY* be consistent with a *beginning* and

* *Toulmin*, Life of *Socinus*, p. 376.

† *Ben Mord*, Let. I. Note vi.—VIII. p. 97. Qu. O. p. 1126.

† *Ibid*, Note ix. ...p. 99, Qu. O. p. 179....

and a ~~negation~~, *before* and *after*?—What Idea they could possibly have of *begetting* an *ATTRIBUT* into a PERSON, or moral AGENT, is not our concern.—Such was their Philosophy.—Again, ask *Chrysostom*, what was *His* Sense of the word *ETERNAL*, and his answer is, *before all Ages*: Ask him what *He* means by *Ages*, and, he answers, *It is Time divided into days and hours.* All which is perfectly intelligible; but utterly inconsistent with the MODERN Philosophick Sense of the Word...*ETERNAL*... And, *Le Clerc* says, it was so understood in the days of *Constantine*. * And *Origen* says, “Cum largiebantur *Homocousians* FILIUM esse generatum ante omnia Secula, & ante omne Tempus, non propterea concessisse FILIUM omni durationis Principio carere; sed per Secula nihil aliud intellexisse, quam ea, quæ, per FILIUM a DEO constituta sunt; & per Tempus, quod cum mundo hoc visibili, & corporeo cœpit, & mensuratur motu Solis, Lunæ, aliorumq; Astrorum.” Ita. *Orig. hom. i Genes. (G)*

Many

* Bib. Univer. Vol. X. p. 445. ...See *Ben Mord. Let. l. p. 89. Qu. Oct. p. 164.... Burnet* says the same on Art. ii. ...See *Ben Mord. Apol. ut sup...*

(G) “Nota autem *Arianos*, cum largiebantur, &c.

“But, take notice that, the *Arians*, when they granted to the *Homocousians* that, the SON was generated *before all Ages*,

Many other mistakes, of the MODERNS, arise from the same cause. But, these I have mentioned, for the sake of those pious Christians, who imagine, they can no otherwise maintain the *DIVINITY* of CHRIST, than, by wresting the numerous Texts, in which our SAVIOUR himself declares his *INFERIORITY* to the FATHER, and *Dependence* on him, to a different Sense; in order to maintain his *DIVINITY*: Sometimes imagining that, he speaks as a mere Man, and, sometimes as the SUPREME GOD.

Thus they...(the MODERNS)... explain away the Answer of CHRIST to the Sons of Zebedee, requesting "to sit, one on the right, and the other on his left hand, in his Kingdom;" to which our SAVIOUR answers, "It is not Mine to give, but to those, for whom it is prepared of my FATHER." But surely, If the SON of GOD be EQUAL with the FATHER, this Answer could never have been given;

and, before all Time, did not therefore concede that, the SON was without all beginning of his Duration; but, by *Ages* understood no other, quam ea, than those (periods of duration) which are constituted, (ordered and established) of GOD, through the SON; and, by *Time*, that, which began with this visible and corporeal world, and is measured by the motion of the Sun, Moon, and other Stars. Ita Orig. hom. 1 Genes. See Sand. Nuc. Hist. Eccles. Lib. II. p. 24.

given; for, it would be as much the Son's to give, as the FATHER's; he being, in like manner,
 • THE FATHER, SUPREME over All.

Now, though there cannot be conceived a more equivocal Answer, than this is, If CHRIST were actually the SUPREME GOD; I shall not insist on the prevarication of it; nor, on the improbability, which Mr.* *Cudworth* remarks, that, our SAVIOUR should inform his Disciples that, the SUPREME GOD was SUPERIOR to a mere Man; nor, on the Authority of the *Greek* and *Latin* Fathers, who understand him, when he declares, "my FATHER is GREATER than I," to be speaking of himself, in his *Divine NATURE*. But,

I shall demonstrate the Falsity of the Doctrine of *THREE* SUPREMES, from plane Fact, reveled to us in the Gospels of St. *Matthew*,† and of *Mark*.‡ From whence it will follow that, our SAVIOUR never speaks of himself as ...being, in any respect... EQUAL to the FATHER. And, all the Texts already quoted can be understood in no other Sense, than, as spoken by an INFERIOR, who *received from the* FATHER,

* ...This, it is presumed, should be Dr. *Cudworth*...

† *Mat.* xxiv. 36. ‡ *Mark* xiii. 32.

FATHER, ^{AND TO GIVE} his *very* EXISTENCE, as well as, *All his Perfections.*

When St. *Matthew* speaks of the Day of judgment,* ch. xxiv. 36, he mentions these, as the words of CHRIST: "Of that day, and, that hour, knoweth *No ONE*, (*υδεις*) no, not the Angels in heaven; but, my FATHER *ONLY*."—And, St. *Mark* † adds, "neither the Son," ch. xiii. 32.

These words, taken in their plane and obvious Sense, are what some men would condemn, as being downright *Arianism*; and, St. *Ambrose* says, they were added by the *Arians*.‡ But, Dr. *Whitby* § honestly confesses that, they were owned by *Irenæus*, || and *Origen*,** before *Arius* was born; and, Bishop *Stillingfleet* is so far from supposing the Day of Judgment, here spoken of, to have been known to CHRIST, that, he argues, from His Ignorance of it, that, it could not mean the Siege of Jerusalem, which he knew, and had foretold.

Bishop

* *Matt.* xxiv. 36. † *Mark*, xiii. 32.

‡ *De Fide*, Lib. V. cap. viii. See Bishop *Newton* on the Prophecies, Dissertation xxii.. p. 322.

§ *Whitby's* Annotations on *Mark*. xiii. 32.

|| *Iren.* Lib. II. c. xlviii.** In *Math. Hom.* 30, F. 64, A.

Bishop *Newton* * informs us that, “*Erasmus*, and some of the MODERNS, are of opinion that, the words, “*neither the SON,*” in *St. Mark’s Gospel*, were omitted in the Text of *St. Matthew*, lest they should afford a handle to the *Arians*, for proving the SON INFERIOR to the FATHER.” But, by what Authority were they omitted, if they were the words of CHRIST? and, If the SUPREMACY of the FATHER be the Doctrine of CHRIST, are the Christians to be condemned, for maintaining it, merely because *Arius* was of the same opinion? and, does it not give us good reason to believe that, the opinion of *Arius*, in this respect, was the true original SCRIPTURE DOCTRINE?

* When the dispute first arose in the Church; Whether the SON knew this time; and, many quoted the words of the *Evangelists*, to prove that, he *did not know* it; *Eusebius*, in a written opinion, affirmed that, the SON *did know* it; because he *received* All things *from* the FATHER:† and, upon this, he was accounted a Heretick:—not for contradicting the words of SCRIPTURE, and declaring that, CHRIST *did know*, what he himself declared that, he *did not know*; (for, in that, the Commem-
tators

* ...On the Prophecies, Dissertation xxi. p. 322....

† *Nicephorus*, Lib. XII. c. xxx.

ators seem to be generally agreed ;) but, because, he gave it as a reason of his knowing it, that, he received the Knowledge of it, *from the FATHER*.—The Orthodox St. *Austin* agrees, with the Heretick *Euphichius*, in contradicting the words of CHRIST, and, asserts that, he *did know* the day and hour; but, he says, he knew it only *by the Power of the DEITY*. But, If there be *only ONE DEITY*, the receiving it *from the FATHER*, or, *from the Power of the DEITY*, must be the same thing; and the Heretick *Euphichius* differs from the Orthodox St. *Austin*, only in the Mode of Expression. But, we are not yet clear of our difficulties: For, if the SON *knew it*, by the Power of the *DEITY*, or, by any other means, how can our SAVIOUR's words be true, that, He *knew it not*; but, the FATHER ONLY?

St. *Austin* says, he knew it *IN his Human NATURE*, but, not *BY his Human NATURE*. But, the question is not, *how* he came to know it; but, *how* he came *NOT to know* it; which cannot be true, If he *knew* it in either the *Human* or *Divine NATURE*.

Dr. *Whitby** tells us that, “*or,*” the SON, “*is* CHRIST, considered as the *Prophet* sent into the “*World*”

* Annotations on *Mark*, xiii. 32.

“ World to revele his FATHER’s will ; and therefore,
 “ as delivering to the World, not what the LOGOS
 “ knew, or taught ; but, what the SPIRIT OF GOD
 “ reveled to him,” “ not from the Union of the
 “ NATURES, but, from immediate Divine REVE-
 “ LATION.”—And, Bishop Newton * says, “ Of
 “ this particular, the MESSIAH might be ignorant ;
 “ because, it was no part of his Office to revele it.”
 “ Not as if he was ignorant of it,” says St. Austin,
 “ but, he did not permit it to be known.”

What an answer is this ! It is allowed that,
 our SAVIOUR’s Ignorance of the day, was a suffi-
 cient reason, why he did not revele it ; but, his not
 being permitted to reveal it, is no proof that, he
 did not know it. And, to observe farther on Dr.
 Whitby, it is to the full as plane an instance of
 Arianism, to assert that, any Revelation was made
 to the SON, by the SPIRIT of GOD ; as to assert,
 with Eusebius, that, it was made, by the FATHER ;
 which is confirmed by St. John, † Rev. i. 1.

But, in truth, all that is here said, by these
 learned men, is mere Evasion and Sophistry. . . .
 is CHRIST Himself, considered PERSONALLY, and,
 in No Other CHARACTER ; and, he could not be
 ignorant

* On the Prophecies, Dissertation xxi. in vol. II. p. 323.

† Rev. i. 1.

ignorant of what he PERSONALLY knew. And, If the SON knew All things, by the Power of his own DEITY, as being the SECOND PERSON of the TRINITY, it is absurd, to imagine any thing to be revealed to Him, either, by the FIRST PERSON, as we are told by *Eupsechius*, and, St. *John*; or, by the THIRD PERSON, as we are told by Dr. *Whitby*; or, by the DEITY at large, as we are told by St. *Austin*; in which case, the SECOND PERSON, as ONE of the TRINITY, must revele it to himself.

The words of St. *John*,* *Rev. i. 1.* are very remarkable, viz. "The REVELATION of JESUS CHRIST, which GOD gave unto Him, to shew unto his Servants things, which must shortly come to pass; and, he sent, and, signified it, by HIS ANGEL; to his Servant *John*."—Was St. *John* an *Eupsechian* Heretick, or an *Arian*, for believing the REVELATION was made to CHRIST, by the FATHER?

Dr. *Hammond* † says, "That day and hour must be interpreted to signify, not the Time more loosely, " but more strictly, that VERY POINT of Time, " wherein this fatal blow was to be struck;" (for, he mistakes the Subject to be the Destruction of Jerusa-

* *Rev. i. 1.*

† Annotations on *Mark*, xiii. 32.

Jerusalem.) And, Bishop *Newton*† says, “The particular *day*, the particular *season*,” whether summer or winter, (for so he explains *apoc.*) “in which it was to happen, might still remain a secret to Men and Angels.”—“And of this” very *POINT* “of Time, (says Dr. *Hammond*,) “*Christ* is “pleased to tell them, that no Dispensation, “either by *Man*, viz. *Daniel*, or any other Prophet; or by *Angel*; or by the *Son of Man*, had “ordered us to *know the Times and the Seasons*, “this being *no part of the Prophetic Office*.”

But, *CHRIST* is not pleased to tell us any such matter, as Dr. *Hammond* here supposes; but, plainly asserts that, He *does not know* the day or hour Himself.—To talk, as he ...Dr. *Hammond*... does, of the *VERY POINT* of Time, in which Jerusalem should be destroyed, is mere trifling: It was an Event, which did not happen in any *POINT* of Time, any more than the building of Rome. But, whatever was the Subject spoken of, if the Son be *EQUAL* to the FATHER in Power and Knowledge, the Time must be as exactly known to the Son, as it was to the FATHER.

Dr. *Lightfoot* observes that, “*CHRIST* as the SECOND Person of the *Trinity*, *knew* the day; and
to

† On the Prophecies, Dissertation xxi. in vol. II. p. 320.

to say otherwise, is blasphemous; [*bona verba* *uxor*]; but, to say the MESSIAH *knew it not*, who nevertheless was the same with the SECOND PERSON of the TRINITY, is not blasphemous.* And *Burkitt* talks in the same way. †

But what then shall we say of the *Evangelist*, or rather, of CHRIST Himself, who, by using the words *and*, No ONE, excludes them both?—I shall not inquire, whether it be blasphemy, to say, the MESSIAS *knew it not*; because, it is not said of the MESSIAH; but, of the SON; and, he is allowed, by Dr. *Lightfoot*, to be the SECOND PERSON in the TRINITY, in the beginning of the argument. But, is not this to say that, the SECOND PERSON of the TRINITY *did* know it, and, at the same time, *did not* know it? And, if a Deist was to argue in this manner, should we not call it shuffling? Can King George *know a thing*, as King of England, and, *be ignorant of it*, as Elector of Hanover, till it be revealed to him, *by* the King of England, who is the *same* Elector of Hanover *to whom* he reveals it? Is not this, revealing it to himself, who *knew it before*; and, is not this mere Sophistry? *ludere cum Sacris*? When any one

is

* *Whitby's* Annotations on *Mark* xiii. 32.

† See *Burkitt* on the New Testament, on *Mark* xiii. 32.

is spoken of PERSONALLY, there is no room for such Evasions; though he had a thousand different Offices; the Office makes no alteration of the PERSON.

A late eminent Divine* imagined that, because, it may be truly *said* that, a MAN thinks, though the Body does not think; that, it may as truly be *denied* that, the MAN thinks, because, the Body does not think.

“We read, (says he) that, JESUS wept; but, I presume, this is not spoken of the Whole CHRIST, but of a very considerable Part of him.” Again, “JESUS, when on the Cross, says, I thirst; which only relates to his Body.” Again, “JESUS, when in the garden, he was sorrowful and very heavy; it was the Soul, that was exceeding sorrowful.” Lastly, “JESUS told *Nicodemus*, that, he came down from heaven; but, neither his Body, nor his Soul came down from heaven; but, that NATURE, which was in heaven.”

These curious observations, are intended to show that, it may be said of CHRIST that, He *knew not* the day; because, his *Human NATURE* *knew not*, though, at the same time, it was *well known* to

* Dr. Randolph.

to his *DIVINITY*. But, this is all Sophistry and Delusion; for, neither the *HUMAN NATURE*, nor the *Divine NATURE* can know any thing: whatever is known, is known *by* a PERSON; and, whatever is done, is done *by* a PERSON. *NATURE* is neither AGENT nor PATIENT. Whatever Dr. Randolph imagines to be done *by the HUMANITY* or *DIVINITY* of CHRIST, was done *by neither*; but *by CHRIST Himself*.

On the other hand, will any one dare to conclude, from these observations, that, JESUS did *not* weep,—did *not* thirst,—was *not* sorrowful,—did *not* descend from heaven?—If they will not warrant such conclusions, neither will they warrant them to say that, the SON of GOD, if he be SUPREME GOD, as well as Man, did *not know* the Day: And he, that shall venture to assert this, comes nearer to blasphemy than he is aware of: not by declaring of the SON that, he *knows not* the Day; which he himself has told us he knew not; but, by declaring this *Ignorance ...to be... in the SUPREME GOD*.

Before I leave this learned Divine, who tells us, It was neither the Soul nor Body of CHRIST, which descended from heaven; but, merely that

NATURE, which was in heaven, I should be glad to know, *What NATURE* is meant. For it does not seem possible, upon His Principles, that, any *NATURE* could descend; or that, *JESUS* should descend in any *NATURE*. It could not be in his *Human NATURE*; for that, he tells us, "*did not descend; neither his Body nor his Soul,*" he says, "*came down from heaven.*" It must therefore (according to the principles of this learned Writer) be in his *Divine NATURE*; or, in other words, it must be the *Omnipresent* and *Infinite SUBSTANCE*, that descended; or else, the *Divine NATURE* in the *abstract*: But, the *Infinite Omnipresent SUBSTANCE* is incapable of local motion; and, *NATURE* in the *abstract* is not *JESUS*, nor any other *PERSON*. The consequence, therefore, of this opinion, that, *CHRIST* is the *Supreme GOD*, must be; either, that, he *never did descend*, which is contrary to the *SCRIPTURE**, *Eph. iv. 8, 9.* and, therefore, must be false; or else, that, the *CHRIST*, † is not the *Infinite Omnipresent SUBSTANCE* of the *FATHER*; but, so far of an *inferior NATURE*, as to be capable of local motion, and, change of place; and, if so, what becomes of the *HOMOUSION*, or *CONSUBSTANTIALITY*, established at the *Council of Nice*?

Let

* *Eph. iv. 8, 9, 10.*

† An earlier Copy reads "the *CHRIST*, who descended."

Let the learned Writers of this Age extricate themselves from this difficulty, if they can; and shew, how it is possible for the *Infinite SUBSTANCE*, which fills all space, to ascend or descend, as our SAVIOUR did. * *Eph. iv.* The Divines of the last age were not able to do it. † Dr. South says, it was impossible for the *Divine NATURE* to come. ‡ Dr. Sherlock says that, properly it cannot be. §—Bishop Fowler says, “How could *HE* be said to come down from Heaven, who never could, for a Moment, be out of Heaven, any more than the FATHER? ||” —And, what follows from all this, but a very plain consequence, *viz.* ...either... that, the SON of MAN did not, because he could not descend from heaven; which is contrary to SCRIPTURE; or else, that, the SON is not of the SUBSTANCE of the FATHER, who fills all space; which is contrary to the Philosophy of these Divines. Are we to follow the SCRIPTURES, in solving this question, or the Philosophy of these Divines?

Novatian, who lived about the time of the Nicene Council, says, GOD the FATHER, being
IMMENSE,

* *Eph. iv.* 8, 9, 10.

† See *Ben Mord. Let. III.* Postscript.

‡ *Ezra's Tracts*, Vol. II. p. 179. § *Ibid* 187.

|| Bishop Fowler's Discourse on the Descent of the Man Christ Jesus, Part II. p. 28, 31.

IMMENSE, can neither *ascend* nor *descend*; because, he is contained in no place; but, himself contains and fills all things; and that, to suppose him to *descend*, is to *circumscribe* him in a particular place, and to deny his **IMMENSITY**. * And, thence he concludes that, *It was not* the **FATHER**, but, the **WORD**, or **SON** of **GOD**, that *descended*. I do not quote this for the sake of opposing the Authority of *Novatian*, to that of our **MODERN** Divines; but, for the Solidity of his reasoning; for, nothing can be more certain, than his conclusion, that, the **BEING**, who *did descend from heaven*, could not be the Infinite **SUBSTANCE**, that *filleth all things*.

The **GREEK CHURCH** says, “the **SON** *descended from heaven*, not that, he might *change place*; “for, as He is **TRUE GOD**, he is present every “*where*, and *filleth all things*; but, because it is “**PLEASED** his Majesty, to *humble himself*, by “*taking HUMANITY*.” †

Reply. How strangely is the Truth and Falseness here blended!

i. If

* De Trin. c. 25.

† *Norman. Orthodoxa Confess. Responsio*, xxxviii. p. 74. Lipsiæ 1695.

1. If the SON of GOD descended from heaven, he did certainly *change place*, whether that was the design or not; and, consequently, He was not That GOD, who is "every where, and, filleth all things."

2. The OMNIPRESENCE or UBIQUITY of That GOD, who "*filleth all things*," does not depend on his good *Pleasure*, any more than his EXISTENCE does: He must exist "every where," and at all times, *immutably* and *necessarily*.

And, 3. To speak of his *humbling* himself, is to suppose him *Mutable*, and, is unworthy of his Divine NATURE.

But, supposing that, all the texts, which declare the INFERIORITY of the SON, might be so explained, as to relate only to his HUMANITY; and, CHRIST should be considered in SCRIPTURE both as a PERSON, who *does know*, and, a PERSON, who *does not know*; (which is impossible to be true, unless there be *Two Christs*) yet, how shall these texts be so explained, as to account for the day and hour being *unknown* to the HOLY GHOST? For, the words of CHRIST *οὐδεὶς γινώσκει τὴν ἡμέραν καὶ τὴν ὥραν* No ONE, but my FATHER ONLY, exclude, not only the Knowledge of the SECOND PERSON of the TRINITY, but of the THIRD; not only of the SON,

SON, who is said ...by these divines... to have existed in *Two NATURES*; but, of the HOLY GHOST, who is allowed to have existed only in *One*.

Here, then, I rest my Argument. Whether future things were reveled to the *Divine* or *Human NATURE* of the SON, (to speak in this obscure way, for, in truth, there can be no Revelation made, except to a PERSON or SUBSTANTIAL AGENT.) The Revelation could not be made to the HOLY GHOST, except in his *Divine NATURE*; nor could he descend from heaven, except in his *Divine NATURE*; and, consequently, even in his *Divine NATURE*, he must be INFERIOR to the PERSON, who reveled it to Him; as *Novatian* has very justly observed. Accipit Paracletus (Spiritus) a Christo, quæ nunciet; sed si a Christo accipit quæ nunciet, major jam ergo Paracletus Christus; quoniam nec Paracletus acciperet nisi minor Christus esset.* If the PARACLETE receiveth of CHRIST what to declare, then, CHRIST is GREATER, than the PARACLETE; for, the PARACLETE would not receive of CHRIST, unless he were INFERIOR to CHRIST.

* Cap. xxiv.

CHAP. ...III.

CONSIDERATIONS

on the

PERSONAL EXISTENCE of the HOLY GHOST.

With Observations on the 1st Commentary and Essay. ...

BUT, here I am stopped, by an Objection of a late ingenious Writer, in an Essay for promoting Christian Knowledge, who says,

...1st... "In the book, called *The Acts*, we find that, this holy Spirit, *was not another Divine PERSON*, but, extraordinary *divine Gifts* and *Powers*, by a very usual figure of speech, represented as a Person acting and assisting them." †

2dly, That, "as the promise of such a divine extraordinary assistance was made to the Apostles *ONLY*, we have no ground to extend it beyond their times."

3dly, That, "Although there is *now no holy Spirit*, (*Acts xix. 2.*) i. e. *no extraordinary divine assistencies* afforded to Christians; yet,"

4thly.

* See Vol. I. p. 1. An Attempt to illustrate *John xiv. 1.*
2. 3. † *Ibid*, p. 29.

4thly, "We are not left destitute of the Aid
"of the Spirit of God. For we have still the
"directions of the Spirit, in the precepts and
"instructions of Jesus Christ, (to whom God gave
"*the Spirit without measure. Jo. iii. 34.*")

Reply, ...1st... In the first place, I can by no
means agree that, any such account, as is here
spoken of, is given in the *Acts*, or in any other
part of the HOLY SCRIPTURE.

2dly, To the assertion that, "the promise" of the
HOLY GHOST "was made to the Apostles ONLY,"
and, "we have no ground to extend it beyond
Their times," I shall only observe that, by the
words of St. Peter, *Acts ii. †* "the Promise was
made to *Them*, and, to *their Children*, even, to as
Many, as the Lord our God shall call;" and, *Jo. xiv. 16.*
He was to *abide* with them for ever....*†*

3dly, This Writer imagines, the Other ADVOCATE, whom our SAVIOUR promises to *send*, is
"not an Other Divine PERSON; but, Extraordinary
Gifts."—Now, I allow, that, the Gifts, which the
Apostles *received*, and, by which, they were directed,
were

* *Jo. iii. 34.* † *Acts ii. 38, 39.* ‡ *Jo. xiv. 16.*

were not Divine PERSONS; but, "*Manifestations of the SPIRIT, given to every man to profit withall.*" 1 Cor. xii. 7.* And accordingly, our SAVIOUR says, "the HOLY GHOST shall *teach* you what ye ought to say;" "And, shall *divide* His Gifts, to every man severally, as he will. 1 Cor. xii. 11. † But, observe here, that, though the Gifts, or *Manifestations* of the SPIRIT, were not the SPIRIT himself, yet was it the SPIRIT himself, who *conferred* those Gifts upon them. And, that, to this purpose, the HOLY GHOST was given, that, by *conferring* various and sundry Gifts, he might *lead* them into all Truth; And, for that very reason, he is called the ADVOCATE, who *was not to leave them*, after the age of the *Apostles*; but, "*abide with them for ever.*" *Jo. xiv. 16. ‡* But, we must not confound the sending this ADVOCATE, *viz.* the HOLY GHOST, with the Gifts, by which, the HOLY GHOST was to *lead* us into Truth.

4thly, I see no reason, the ingenious Writer has, to think, that, *All* the Gifts of the SPIRIT are of so extraordinary a nature, that, he should venture to declare them to be now *All ceased*, and, that, we have

* 1 Cor. xii. 7. Lu. xii. 12. † 1 Cor. xii. 11.

‡ Jo. xiv. 16.

have the HOLY GHOST *no longer*. Why may not his Gifts be still *continued* in the Church, according to it's exigence, as described, 1 Cor. xii. 8, that, "to one is given, by the SPIRIT, the word of Wisdom; to another, the word of Knowledge, by the Same SPIRIT; to another, Faith, by the Same SPIRIT &c. *all these* are the Works of the Same SPIRIT; and, consequently, as long as *any one* of these *remains*, it cannot be said, that, we *have not still* the HOLY GHOST; and, if these are the Works of the SPIRIT, the SPIRIT must be an AGENT, and not the Works themselves, which are accomplished *by Him*.

5thly. This Author allows, that, "we are not *destitute* of the SPIRIT of GOD; because, we have still the Directions of the SPIRIT, in the Precepts and Instructions of JESUS CHRIST, (to whom GOD gave the SPIRIT.)" And, hence it again follows, that, the HOLY SPIRIT is the PERSON, who *directs* and *instructs*: And, this PERSON could not be the SON; for our SAVIOUR calls him an Other ADVOCATE, Jo. xiv. 16. xvi. 17.† And, it could not be the FATHER; because, our SAVIOUR says, he will pray the FATHER to *give* or *send* Him:—but, surely, not to *send* Himself. How, then,

* 1 Cor. xii. 8.

† Jo. xiv. 16. xvi. 17.

then, does it follow, that, he is *not* an Other Divine PERSON? Or, how does it follow, from the *Cessation of Miraculous Powers*, that, there is *NOW* No HOLY SPIRIT?

The *ANGEL GABRIEL* was certainly a SPIRIT, and, a PERSON. * He *inspired* the Prophet *Daniel*, and is called, by the Persians, the *ANGEL OF REVELATION*. He *foretold* the end of the indignation, *Dan. viii. 16.** and, the seventy weeks, and, is one of the *ANGELS*, who *stand in the presence of GOD*, and was sent to *Zacharias*, and, the Virgin *Mary*, *Lu. i. 19, 26.†* It was likewise an *ANGEL*, who *delivered* the Revelation to *St. John*, and is called the *ANGEL OF CHRIST*. and, it does not any where appear, that, GOD has ever *reveled in Person* any Inspiration to the Prophets, but, by some *ANGEL*: and is there no *GABRIEL*, or *ANGEL* of CHRIST now, because these Revelations are *ceased*? Does the *Existence* of the Inspirer depend upon the *continuance* of the Inspiration?

The SCRIPTURE joins together, above *Thirty* times, the FATHER, the SON, and HOLY SPIRIT,†
in

* *Dan. viii. 16.*

† *Lu. i. 19, 26.*

† ...See below, p. 146...

in whose name we are baptized, *Mat. xxviii.* * as being *All concerned in the Salvation of Mankind*, the FATHER, as *the First Cause, and, Mover*, of his own free Grace, and Love of the World; the SON, whom he *sent to revele his will*; and, the HOLY GHOST, who, by inspiring the Prophets, and, performing miracles, *gave evidence to our SAVIOUR's* divine Mission, and, *established the Authority of His* Character: and, to all these, *St. Paul* alludes in *1 Cor. xii.* †

1. "There are Diversities of Gifts, but the Same SPIRIT, or HOLY GHOST, dividing these Gifts as he will." ver. 11. †

2. "And, Differences of Administrations or Dispensations, (the Patriarchal, the Mosaick, the Christian, &c.) but the Same LORD," viz. JESUS CHRIST, who ordained them all, *Heb. i. 2.* †

αὐτὸν οὗ τοῦ αἰῶνος.

3. "And, there are Diversities of Operations, but, the Same GOD, who worketh all in all." (*οὗ τοῦ πάντων*, the GOD of the Universe.)

And, is it at all credible, that, the SCRIPTURE should represent the FATHER and the SON as Intelligent BEINGS, and, join them with a THIRD, which

* *Mat. xxviii. 19.* † *1 Cor. xii. 3—6.* *Ibid* 11... *οὗ αὐτοῦ*. His own proper and peculiar Gift to every one respectively... † *Heb. i. 2.*

which should be nothing more, than an *abstract* **POWER** of the **FIRST**, without any **PERSONAL EXISTENCE**.

Again, If the Prophets were inspired by an **ANGEL**, on many of the most important occasions, it seems unaccountable, to question the **PERSONALITY** of the **THIRD PERSON**, who is joined with the **FATHER** and the **SON**; and, may, for what we know, be the **ANGEL** of **REVELATION**; as **CHRIST** was the **ANGEL**, or **MESSENGER** of the **COVENANT**, for, it is expressly declared, *Rev. i. 1.* * that, **CHRIST** gave the **REVELATION** to *St. John*, by his **ANGEL**.*

But, let us come directly to the **PERSONAL CHARACTER** of this **ADVOCATE**, in the plain words of **SCRIPTURE**; and consider, whether he is a mere *un-substantial POWER*; or, a real **PERSON** and **AGENT**.

St. John says, "We have an **ADVOCATE** with the **FATHER**, **JESUS CHRIST** the Righteous." *1 Jo. ii. 1.* † Was this **ADVOCATE** an *un-substantial POWER*? or, can we imagine this **ADVOCATE** with the **FATHER**, to be the **FATHER** himself?

And,

* *Rev. i. 1.* † *1 Jo. ii. 1.*

And, CHRIST declares to his Disciples, when he leaves them, that, he will send them "an Other ADVOCATE," *Jo. xvi. 7.* * Could he call the HOLY GHOST an Other ADVOCATE, in any sense, in respect to Himself as the First, if the HOLY GHOST were a mere *abstract ATTRIBUTE*?

But, to go on with his PERSONAL CHARACTER. Our SAVIOUR says, to his Disciples, "I have many things to say unto you, but, ye cannot bear them now, *Jo. xvi. 12;*" † howbeit, when He " *ἐπερὶ* the SPIRIT OF TRUTH (*τοῦ αληθοῦς*) is come," (whom he calls, in the 7th verse, the ADVOCATE, and, promises to *send* to his Disciples) "he will guide you into all Truth; for, he shall *not* speak of Himself; but, whatsoever he shall *bear*, that shall he speak: "and he shall shew you things to-come. He, *ἐπερὶ*, shall glorify Me, for, he shall receive of Mine, and shew it unto you," *Jo. xvi. 13, 14.* ‡ Observe, that, through the whole of this, the Masculine *ἐπερὶ* agrees with the Neuter *αὐτοῦ*, as *ἐπερὶ* does with *αὐτοῦ*, *Rev. xx. 4.* § which would not be, except to point out the PERSONALITY. See page 96.

Here

* *Jo. xvi. 7.* † *Jo. xvi. 12.* ‡ *Jo. xvi. 13, 14.*
§ *Rev. xx. 4.*

Here, we see that, as JESUS CHRIST *received* of the FATHER, *What to say, and, do, and, GLORIFIED* the FATHER, *by saying, and, doing* it; so the HOLY GHOST was to *GLORIFY* CHRIST, *by receiving and performing* His Instructions; for, the HOLY GHOST was *not* to speak of Himself; but, *What he should bear, That he should speak;* he was to *receive* it of CHRIST, and *shew* it to the Disciples: but, could this be the part of mere *Un-substantial POWER*?—Thus, the HOLY GHOST was *enabled to shew forth* things to come. CHRIST *received* the REVELATION, *from GOD* the FATHER, and, *reveled* it, *by HIS ANGEL*, *Rev. i. 1.* “All things, that the FATHER hath, are Mine,” says our SAVIOUR, “therefore, said I that, *He,*” viz. the HOLY GHOST, “shall *receive* of Mine, and *shew* it unto you.” *Jo. xvi. 15.*† The HOLY GHOST, then, was the PERSON, *by WHOM* the will of GOD was reveled to the Prophets; and, *by WHOM*, CHRIST reveled his commands to his Disciples, before his Ascension, *Acts i. 2.*‡ (G) and

* *Rev. i. 1.* † *Jo. xvi. 15.* ‡ *Acts i. 2.*

(G) Our LORD was seen of his Disciples, after his Passion, for Forty Days; and spake to them of the things pertaining to the Kingdom, which is of, or from GOD. (*Acts i. 3.*) Whence, it should seem that, *before* his Ascension, there could be no occasion for him to use the intermediation of the HOLY GHOST, for reveling any “Commands to his Disciples.”

and, *WHOM* he afterwards *sent*, to lead them into all truth, and foretell things to come; and, of *WHOM*, St. *Peter* declares to the Jews, "Repent, and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and, ye shall receive the Gift of the HOLY GHOST. For the Promise (see ver. 16, 17, &c.) is unto You, and,

Though, *after* his Ascension, the FATHER sent the COMFORTER, the HOLY GHOST, in his SON's Name, expressly for this purpose, "to teach them all things, and bring all things to their remembrance, which he had said to them" (Jo. xiv. 26.) "to guide them into all truth, and shew them things to come." (Jo. xvi. 7, 13, 14.)

The words of St. *Luke*, in the verse here cited, are, "Until the day, having given commandment to the Apostles, τῶν ἀποστόλων διὰ Πνεύματος ἁγίου, οὓς ἐπέλεξε;" and, if, with *Cumtelleus*, we remove the Comma from ἀγίου, to ἀποστόλων, it may be rendered, "having given Commandment to the Apostles, whom he had chosen, by the HOLY GHOST, he was received up."

This Text, therefore, is still applicable, to prove the PERSONALITY of the HOLY GHOST, since, "the discerning of Spirits," (1 Cor. xii. 10) is reckoned by St. *Paul*, in his enumeration of the "Diversities of GIFTS" given, by "One and the Same SPIRIT;" and, as *One Manifestation* of the SPIRIT referred to above, p. 60, see also p. 62; which, "is given to every man, to profit withall," i. e. to be applied, by every one, on whom it is conferred, to some profitable End and Purpose.

By this GIFT of the HOLY GHOST, "He knew what was in Man, and who it was that should betray him." (Jo. ii. 24, 25, vi. 64. xiii. 10, 11, 18, 21.) and in every respect could discern, who were of Proper Minds and Spirits, to be chosen for his Apostles.

to Your Children, and, to as Many, as the LORD
our God shall call." *Acts* ii. 38, 39.* And, thro'
the whole SCRIPTURE, HE is the PERSON, to whom
Immediate Inspiration is attributed, as well as Mi-
racles; and, at the end of the Epistles to the seven
Churches of Asia, it is particularly said, he that
hath an ear, let him hear what, the SPIRIT saith
unto the CHURCHES, and, the PERSON, who speaks
to the CHURCHES, is the *same* ANGEL of CHRIST,
who was sent to deliver the REVELATION to St. John.

I am well aware that, the *Spirit*, of any Person or
Thing, does frequently, in SCRIPTURE, mean the
Person, or, Thing itself: and so, the SPIRIT of GOD
may sometimes signify GOD Himself. † But,
this cannot be the sense of the Texts, in which the
ADVOCATE or HOLY SPIRIT is *instructed* what to
say and do; and, is *sent with orders* to say and do
it; as an ANGEL, or MESSENGER. For
GOD can neither be said to *instruct* Himself, nor, to
send Himself, nor, to *be instructed* and *sent*, by the
SON; and, for the same reason, they cannot mean
an ATTRIBUTE of GOD; for, the POWER,
WISDOM, or GOODNESS of GOD, can be
neither *sent*, nor, *instructed*; but, they must mean

* *Acts* ii. 38, 39.

† *Ben Mord.* Let. I. p. 55. Qu. Oa. 104.

to describe a distinct PERSONAL AGENT, INFERIOR to them Both.

From the whole, I conclude as follows :

1st. That, we are not safe, in taking our Faith from *any* of the CREEDS, ...(which are all of *Human* Compilation)... without examining carefully into the several Articles, whether they are to be *proved* from SCRIPTURE.

2d. That, in this particular Article, quoted by *Przypcovi*us, the Arguments used by the MODERNS, to prove the *EQUALITY* of the FATHER, SON, and HOLY GHOST, though agreeable to the Catholic Religion of the COUNCILS, is contrary to the SCRIPTURE Verity.

3d. That, the Other ADVOCATE, or, HOLY GHOST, whom our SAVIOUR calls the SPIRIT OF TRUTH, and, prays the FATHER to *send*, is a Divine PERSON, *distinct* from the FATHER and SON, and, INFERIOR to Both, as being *instructed* and *sent* by Both.

4th. That, this *INFERIORITY* is not an *INFERIORITY* in *Order* only, but, in *Nature*; for, an *Inferiority* in Knowledge ...underived from an other..., is an *INFERIORITY* in *Nature*: and, consequently, the *COEQUALITY* of the *THREE* PERSONS, as to their *DIVINITY*, is a mistake. (H)

5th,

(H) Some have conceived, or supposed, a *COEQUALITY* to obtain, between the *THREE* PERSONS, as to their *DIVI-*

5th. If there be no such *EQUALITY*, between the *FATHER*, *SON*, and, *HOLY GHOST*, as to their *DIVINITY*, then, all the Texts, which are explained upon such Supposition, must be falsely explained; and, ought to be understood according to their *literal* and obvious meaning, as proofs of the *NITY*; taking the word *DIVINITY* to import *Divine NATURE*.—

Our Author has shewn above, p. 33, from Sir *Isaac Newton*, that, “*Deity*, i. e. *Essence*, *Divinity* or *Godhead*, is the *DOMINION* of *GOD* ;” and below, in p. 114, observes, from Dr. *Clarke*, that, *Irenæus*; and, *Origen*, and all other *CHRISTIANS*, both *ANCIENT* and *MODERN*, understand *Essence*, the *GOD-HEAD*, to signify *DOMINION*, and not *SUBSTANCE*; and, in p. 36, that *DOMINION* is capable of *Communication*.

If *DIVINITY* be taken, improperly, for *Divine NATURE*, the Argument here used is *immediately* conclusive.—

If, more properly, with our Author, we take *DIVINITY* to mean *DOMINION*, his reasoning is *equally* conclusive; though it does not conclude so *immediately* and obviously: For, though an *INFERIORITY* in *NATURE* do *immediately* and directly prove only an *INFERIORITY* in *Natural ATTRIBUTES* and *Perfections*; yet, since *GOD* the *FATHER*, *ONE* of the *THREE PERSONS* is *SELF-EXISTENT*, and the other *TWO* are not so, it is evident that, whatever the *FIRST* has, He must have of Himself; And, the *Others* must derive and receive from Him; And consequently, that, Their *DOMINION*, which is *received* and *derived*, must be less extensive; and, therefore, (if only, for it's less extension) must be *Inferior* to the *DOMINION* of Him, from Whom They derived and received it; and, Who alone receives of none; but, is *OMNIPERFECT* in Himself, and *ABOVE ALL*.

the *INFERIORITY* of the Son in his *highest* capacity; as other Texts are, and must be explained, which relate to the *INFERIORITY* of the HOLY GHOST. For, if *ONE* of the PERSONS be *INFERIOR*, there can be no *EQUALITY* in them All *THREE*.

6th. It follows also, in contradiction to the above *MODERN CREED*, that, the *FATHER, SON, and HOLY GHOST*, are not, *EACH* of them, *SUPREME GOD*; for as much as, the *SON, and, HOLY GHOST*, were *ignorant* of, what was *known* to the *FATHER ONLY*. *Mat. xxiv. 36. Mar. xiii. 32.**

7th. It appears that, neither the *SON, nor HOLY GHOST*, are *CONSUBSTANTIAL* with the *FATHER*, or, of the *same SUBSTANCE*; the *SON* being passible, *κατά φύσιν. Acts xxvi. 23.†* and, Both the *SON and HOLY GHOST*, Capable of local motion. Whereas, the *SUBSTANCE* of the *FATHER*, which *fills all Space*, is neither the one, nor the other.

8th. Lastly, it follows that, the *FATHER ALONE* is *SUPREME*; and, in the words of *Tertullian*, has *No EQUAL*; or, as *St. Paul* has expressed it, that, "there is *ONE GOD and FATHER* of All, who is *ABOVE ALL*; and, through All, and, in you All." ‡

* *Mat. xxiv. 36. Mar. xiii. 32. † Acts xxvi. 23.*

‡ *Eph. iv. 6. see 1 Cor. viii. 6, &c. or πᾶσι πάντες. 11 Cor. vi. 18.*

C H A P. ...IV.

CONSIDERATIONS

on the

PRE-EXISTENCE of CHRIST, and his DIVINITY.

With Observations on the First Commentary and Essay...*

AS my Subject has led me to speak of the Socinians, it may not be improper, perhaps, to say something farther of that learned Sect.

Mr. Richard Baxter observes, in his Church History, that, "our late Socinians are more perniciously heretical than Arians."† But he does not inform us, as Dr. South has done, "that their Pedigree runs back, from wretch to wretch, in a direct line, to the Devil." This we have from the Doctor's own Authority.

The Truth is, or so it seems to me, that, where they defend Genuine CHRISTIANITY, against the Errors of other Sects, "they neither want reason, wit, nor temper," as Archbishop Tillotson observes; But, when they would defend their own Errors, no Sect appears to argue with more prejudice, against the genuine obvious plain sense of the Texts; which they turn and wind, and pervert in the

* Vol. I. p. 1. An Attempt to illustrate John xiv. 1, 2, 3.

† Baxter's Ch. Hist. p. 48. see Ben Mord. Let. I. Note x. p. 107. Qu. Oct. p. 182.

the most arbitrary manner ; with little or no regard to the Sense and Design of the Context, or, of the Text itself. I should not say this, without specifying instances of it, which I have done.

It is not my design to enter into a controversy with the *Fabres Polonici*, or, their followers, on the Interpretation, of the several Texts they have commented upon, *μεγα βεβαιον μεγα παλαιον* ; But, merely, to consider a few, on the *PRE-EXISTENCE* of CHRIST, that, are quoted in the Life of *Faustus Socinus*, by the ingenious Mr. *Toulmin*, and commented upon by *Socinus* himself ; which, I imagine, are introduced, as containing the most material Arguments, that are to be produced upon the subject, in defense of the *Socinian* Principles, and confutation of it's Adversaries.

The chief Texts referred to, are these. * *Jo. iii. 13.* " And, no man hath ascended up into heaven, but he, that came down from Heaven, even the Son of Man, who is [or was †] in Heaven." And

Jo.

* *Jo. iii. 13.*

† *ο ων* is not only the participle *τοις* in the present, but of the imperfect *ον*, as Mr. *Biddle* himself observes in the *Unitarian Tracts*, Vol. I. A Confession of Faith, Touching the Holy Trinity, p. 8.

Jo. vi. 62.* “What and it ye shall see the Son of Man ascend up where he was before?”

In the discourse, in which the latter of these Texts is found, the expression of *eating the Flesh of CHRIST*,” &c. which did so much shock some of the hearers, † was purely *figurative*; such as was usual in the East at those times, and, such as CHRIST himself has here explained; and, they might all of them have understood it, if they had properly attended to our SAVIOUR’S words.—In this discourse, our SAVIOUR speaks of Himself under the figure of “the BREAD OF GOD, which came down from Heaven, and, giveth Life to the World,” Jo. vi. 33. ‡ and, in verse 38, he explains to his disciples *literally*; by what Means this “...giving Life to the World...” was to be brought about: “I came down from heaven, not to do My Own will, but, the will of Him, that, sent me; and, This is the will of Him, that, sent me, that, every one, which *seeth* the Son, and, *believeth on* Him, may have *everlasting Life*,...and, I will raise him up at the last day,” ver. 40. §—Here our SAVIOUR quits the figure he used, when he called himself “the BREAD OF LIFE,”...and, “the BREAD OF GOD”...That, “giveth Life to the World;” and, speaks of Himself *literally*,

* Jo. vi. 62. † Ibid 52. ‡ Jo. vi. 33. 35.

§ Jo. vi. 38, 40.

rally, as, “ *doing the will of the FATHER,*” and, *giving Life to the World; by raising Them up,*”...(*viz.* every one, who seeing the SON, *believeth on Him*)...^{*} “ *at the last day.*”—After this Explanation, he returns again, to the *figure* he first used, and, speaks of Himself again, as, the BREAD OF GOD, which *should give Life to the World;*” and, inculcates the same doctrine *figuratively*. In the *literal* sense, they were to *receive Him*, or, *His Doctrine*.—In the *figurative* sense, they were to *eat the Spiritual Food* which was to *nourish them to eternal Life*. And, from the word Bread, as here used, to convey the general Idea of Nutritive Food, an other expression arose, which appeared more hard to apprehend, *viz.* the *eating His Flesh*, and *drinking His Blood*; though it signified no more than *receiving Him*, or *His Doctrine*, under the notion of *Spiritual Food*.—But, through the whole chapter, it appears, to be, the great purpose and design, to fix upon the minds of the disciples this great Truth, that the BREAD OF GOD, which was to *give “ Life to the World,”* “ *came down [originally] from Heaven;*” and, by this BREAD, he declares that, he means Himself. And, the Jews understood him, as speaking of Himself; and, “ *said, Is not this JESUS the Son of Joseph, whose father and mother we know?*” how

is

* ...& a fortiori, every one who not seeing, hath yet believed; see *Jo. xx. 29*...

is it then, that, he saith, *I came down from Heaven?*" That this was his meaning, they plainly understood; and, could not, therefore, understand his words in any other sense, when, in the close of his discourse, he says, "What and if ye see the SON of MAN ascend up, where he was before?" *Jo. vi. 62.* and again, "No one hath ascended up to heaven, but He who hath descended from heaven, even the SON OF MAN, who is, or, was in heaven?"*(I)

But,

* *Jo. iii. 13.*

(I) It may help to illustrate our Author's Idea, and the true Sense of this Passage, if we subjoin a Paraphrase on this 62d verie, written by him several years ago.

John vi. 62.—"What, if notwithstanding all I have now declared, ye shall see me ascend into Heaven? Does not this appear still more surprising, after declaring that my flesh shall be eaten, &c.? Yet, this also is true. But, in short, you mistake the whole of my meaning."

Yet, that, they might have understood him, but for their willful perversion of what he said, and, their want of sincere regard and attention to it; see above p. 73. see also the following Texts; *Jo. vi. 31. 32, 33 (34) 35, —41; 42? —47. 48; 49. 50, 51. | 51. 52? 53, 54; 55, 56 | 57 | 58—61. 62?*

And, to convince us that, in neither of these Passages does our LORD speak with any inaccurate want of precision, it may not be useless to remark the similarity of Conduct observed by Him in each of them; which makes it the less reasonable to suppose, he would repeatedly have omitted to mention, and inform his hearers, of his having ascended into Heaven for instruc-

But, as these Texts press hard upon the *Socinians*, *Eniedinus*, Superintendent of the churches in Transilvania, argues against the *literal* sense of them, according to the *Pseudo-Athanasian Principles*,

tion, *after* his birth of the Virgin Mary, if any *such* Ascension had taken place.

In the preceding verses of both these chapters, our SAVIOUR inculcates, under the *figurative* forms of expression of being "*born again*," and of "*eating Him*," (*cb. vi. ver. 57.*) how requisite is a candid, open, and teachable temper of mind, and impartial willingness to put a right construction, upon whatever he should say, toward their receiving Him, and fully comprehending the Doctrine of his GOSPEL.

But, when Nicodemus doubted (*cb. ii. ver. 4.*) "How can a man be *born*, when he is old?" (*ver. 9.*) "How can these things be?" And, when "the Jews strove among themselves, saying," (*cb. v. ver. 52.*) "How can this man give us *His Flesh to eat*?" And, many of his Disciples, hesitating, said (*ver. 60.*) "This is an hard saying, who can hear it." In either case, our SAVIOUR drops all *figure*, and speaks to them *literally*. In *cb. iii. ver. 11, 12, 13.* He speaks of his *descent from Heaven* to *instruct* them, with manifest allusion to the Prophecy of his being to *ascend thither*, and *cb. vi. 62.* expressly of his *Ascension*—thereby correcting their *literal* acceptance, and application of what he had before said, and instructing them that, all such Expressions as these of being "*born again*," (or regenerated) and of "*eating Him*," were merely *figurative* Modes of Speech, and related only to their cultivating a sincere and teachable temper of mind, open to instruction, and willing to receive his Doctrine, by a candid Interpretation of his Words, without hardness of heart, to cavil at, or, pervert them.

ples, as follows; viz “that, the Son of Man could not descend, as to his *Human Nature*; for, that was [originally] formed in the womb of the Virgin; nor could he descend, as to his *Divinity*; for, that is *omnipresent* and *infinite*.” * Our own Divines, as I have observed, argue in the same manner; † see back, p. 50—53.

Here, as is the common Artifice of these Writers, he finds he has nothing to object, in answer to the *Arians*, and, *Scripturarians*, and, very wisely, directs his argument purely against the *Albanasians*.

The same learned Writer very justly observes, “the *Ascension* of CHRIST, *Jo. vi. 62.* ‡ does not prove his *Ascension up to Heaven*; For that, the same word is used upon his going up to the house of Caiaphas, and Jerusalem, (*Mat. xx. 18.* § *αναβαινεται*) and, his mounting the back of the ass,” (*επιβιβασας Mat. xxi. 5.* ||) His words are these, “Verbi gratia postea ascendit asinæ tergum, Herodis & aliorum palatia,” and “therefore, as CHRIST has not declared *whither* he was to ascend, it is too rash, to restrain it to any particular place one pleases.” p. 215.**

These

* P. 196. † See back p. 50—53. ‡ *Jo. vi. 62.*

§ *Mat. xx. 18.* || *Ibid, xxi. 5.* ** P. 215.

These curious observations are not to be contested; but, though our SAVIOUR does not tell us expressly, *whither* he was about to ascend, he tells us expressly that, it was to be, *where* he *was before*; and, the whole scope and design of the chapter, is to shew that, the Place, *where* he *was before*, and *which* he *came from*, was *Heaven*; and, this is repeated in verses 33, 35, 38, 42, 51. But, I do not find the back of the Ais to be the Place mentioned, as *where* he *was before*.—And, this sense is confirmed, by what CHRIST says, *Jo. xvii. 4.* ...and 5: in v. 4, he states, as the Ground of his Petition...
 “ I have glorified thee on Earth, I have finished the work, which thou gavest me to do. And, v. 5, now, O FATHER, glorify me, with thine own self, *κατα δόξαν*, with the glory, which I had with thee, *παρα σὺν*, before the world was.”—And, this sense is confirmed, by the words of the same Evangelist. *Jo. i. 1.* † that, this Same PERSON, the WORD OF GOD, *was in the beginning with GOD*, and, *was* ~~the~~ GOD.

But, the ingenious Writer just quoted, (in his Comment upon the words) without the least attempt at proof, and, in direct opposition to the Text itself, informs us, that, the *Glory* here spoken of, as, what he *had with GOD before* the world was, does

* *Jo. xvii. 4.* † *Jo. i. 3.*

does not mean "any *honour* and *dignity*, which he had *possessed* with the FATHER," before the world was, * "but, the *Success* of his GOSPEL,† which was *decreed* before the World was."

1. And, by what Authority is this Confusion of Tenses to be defended? If it means, the Glory *now predestinated*, it would be in the *present* Tense *est*; as in the ii to the *Corin. ch. v. ver. 1.*‡ it is *est*; for, the Promise not being accomplished, *now continues*, it is *now prepared*; and, if it related to the *future* enjoyment, it would be *est* in the *future*: but, the word *est* must relate to something *passed* and over.

2. The words "*glorify me*," are a prayer, and, relate to *future* times; but, the Description, of the Glory prayed for, relates to the Glory, which he *had enjoyed* before *est*; but, the Comment allows of no such Glory, as he *had before enjoyed*.

There is nothing here said, that can lead us to think any *Prædestination* is meant, but a plain prayer to be restored to the Glory, which was *enjoyed before*; or, if there be any *Prædestination* meant,

* For Eniedinus's explication of this verse; see *Explicationes*, p. 245, &c.

† See *Commentaries and Essays*, Vol. I. p. 23, 24.

‡ 2 Cor. v. 1. see the words below p. 81, 82.

meaned, it is confin'd to the Glory *prayed for*, and ...extends... not to the Glory *to which it is compared*. (K)

But,

(K) We may add farther upon this Comment, that, the very first words of our LORD's Petition, are, at least presumptively, a strong refutation of any Decree, Prædestination, or "assured Promise" before given, (see Commentaries and Essays, Vol. I. p. 24.) being here alluded to; since, were it possible the Expression, "which I had with Thee," by a forced and hard Comment, if it stood alone, could be strained to import, I had *prædestinated* or decreed to me, or "given me by Promise" from Thee (see *ibid*): Yet, immediately following the words, "O FATHER, glorify me with thine own self, *κατα σαυτην*," which seem utterly incapable of any such construction, it comes introduced by the strongest presumptive Evidence, that, *κατα σοι*, as *κατα σαυτην*, is to be taken in the plain, most easy, natural and *literal* acceptation; and, signifies *together with Thee*, and, in consequence, that, the word *εχω* intends, which I had *actually* in possession and enjoyment; not, *potentially*, in promise only, and, *prædestinated* in thy Council and Design, to which the phrase *κατα σαυτην* does not appear to be reconcilable. —And it is well observed by *Eniedinus* himself, (in his Explication of *Jo. iii. 13.* p. 196.) "nimium foret absurdum, vocem firmiles, sibi oppositas, sibi cohærentes & connexas, in diversis usurpare significationibus, & alteram propriè alteram impropiè accipere." —And, Bishop *Fowler* observes, as an "old Theological Rule, that, SCRIPTURES are never to be understood *figuratively*, where they will bear, the Contexts, and Other most perspicuous Places considered, a *proper* sense; and, there is no manifest Absurdity in *this* sense. O what work may be made with SCRIPTURE, (exclaims the Bishop) by making light of this Rule!" ("Reflections upon the late Examination of the Discourse of the Descent of The Man CHRIST JESUS," p. 33.)

But, the *Unitarian Tracts*, in order to invalidate this reasoning, have confounded these Two Glories, as if they were the Same, or at least *Synchronal*; and tell us, * that “ the Sufferings of Christ were to precede his *actual* Glory;” 1 *Pet.* i. 11.† “ *Searching what, and what manner of time the Spirit – did signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow.* ‡ Hence, they argue, that, the Glory he is about to enjoy, is to follow his Sufferings.

And this is very true; but not to the purpose: for, it is not the Glory he *prays* for, which proves his Existence *before* he came into this world; but, “ the Glory he *had* before the world began;” to which his *future* Glory is compared: Whereas, the Comment compares the Glory with itself, if the Glory *pray’d* for, be the very Glory *pre-destinated*.

With as little success are quoted § the words, ii *Cor.* v. 1. || “ for we know, that, if our earthly “ Tabernacle be dissolved, “ *We have ... a Building of GOD, an House not made with Hands,*”
eternal

* See in the *Unitarian Tracts*, Vol. I. *Brief Hist.* of the Unitarians, &c. p. 31. † *Ibid.* p. 32. ‡ *Ibid.*

† 1 *Pet.* i. 11. || ii *Cor.* v. 1.

eternal in the heavens. ...*μάνιον ἐν τοῖς οὐρανοῖς*... For in this we groan, ...*ἐνεδύμεν*... earnestly desiring to be clothed upon, with our house, which is from heaven. ...“*τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐνεδυσασθαι ἐνεδύμεντες*”... Here the Socinians argue, that, *ἔχομεν*, “we have, is, we have it in God’s Decree and Intention, or, it is prepared for us.”

This is true ; and it is plain, from the very words here used, that, if *ἔχομεν* relates to time *present*, it relates to it’s being *NOW prepared or decreed*; but, *not* as being *now enjoyed*; for, it declares the enjoyment of it to be *future*, viz. *When “our present Tabernacle is dissolved;”* whereas the word *ἔχω*, *Jo. xvii.** neither signifies time *present*, nor time *future*; but, *passed* time, and, the Cases are not parallel; the present tense here, confirms what was said. § see above p. 79.

In like manner, “Grace” may be “given us in, or, by JESUS CHRIST, before the World was,†
...*πρὸ χρόνων αἰωνίων*...§ and it will be *χαρὶς κατὰ πρόθεσιν δοθείσα*, a Favour intended or designed for us; but, it will not be *χαρὶς ἣν ἔχομεν*, a Favour which we *actually* enjoyed, and the Time of which was *passed*; the
Gift

* *Jo. xvii. 5.*

§ *ii Tim. i. 9.*

† See in the *Unitarian Tracts*, Vol. I. *Brief Hist.* p. 32

Gift might be *before* the World, but, it would not be a Gift *in* *excess*, the Tenses are inconsistent. (L)

What

(L) It might be *designed*, and given *in* *advance*, in Purpose and Decree, *before* the Ages. It might be *appointed*, but, could not, *so early*, be *actually conferred*.

Nor is there any necessity to understand the Apostle, as expressing himself, that, it was *then conferred*; if only the Manner of this Grace, and the Person, through whom it is given, be inclosed in a Parenthesis. His words are, "according to the Power of GOD, who hath saved us, and called us with an holy calling, not according to our Work, but according to his own Purpose and Grace, (which was given us *in* CHRIST JESUS) *before* the world began." (On this rendering "*before* the world began," see the Notes on *Tit. i. 2.* and on *2 Tim. i. 9.* in "*Fox's New Testament with References.*")

το προηγουσιν αιωνι.

The Purpose and Grace, the Prædestination and Decree of heaven, to call men to Salvation, were *before* the Times of the Ages, which were all ordained of GOD, to lead progressively to these Latter Times, styled the End of the Ages; namely, the Times of the GOSPEL; ("This was the *προηγουσιν αιωνι*, Disposition of Ages, (*Eph. iii. 2.*) of which the Apostle says, through Faith, we see the Ages were framed, *αιωνας κατασκευασαι*, by the WORD of GOD. (See *Sykes* on *Heb. i. 2.* and *xi. 3.*" *Ben Mord. Apol. Let. VI. p. 57. Qu. Oct. p. 698.*) to which GOSPEL, even the Law itself was instituted to bring us. (and, being all præ-ordained, could, therefore, be predicted, as, some of them occasionally were.) But, though such Purpose and Grace existed *in the will* of GOD, *before* the Ages; yet, was not this Call to Salvation *actually* made, and given us, *untill* JESUS

What farther confirms this to be the sense; the Glory here spoken of, is said to be "*παρα πατρός*," that is, *with GOD*, or, in heaven, "*before the World WAS*, *πρὸ τοῦ τοῦ κόσμου εἶναι*."—But, if he had No Existence till his birth of the Virgin, it must relate to a Time before he was in being; and, the 24th verse^a confirms this sense, viz. "That, they may behold my Glory, for, thou lovedst me before the Foundation of the World," *πρὸ ἀναβολῆς κόσμου*, which is literally true, if the words of St. John be literally true, that, he existed in the beginning, † and, the World was made by Him. ‡ But, in the Socinian sense of the words, they must mean, thou lovedst me before I existed; but, I believe the SCRIPTURE allows of no such sense. See *Poli. Synops. ad locum*.

However, this reasoning is attempted to be answered from 1 Pet. i. 19, 20. § where St. Peter is speaking of the "precious blood of CHRIST, as of a Lamb without blemish, and, without spot, *ὅς ἦν ὁ ἀπαρχὴ τοῦ ἀρνίου ὁ ἀντανασταστὴς ὁ ἀπαρχὴ τοῦ ἀρνίου*, *who verily was fore-ordained, before the foundation of the World*, ... *πρὸ ἀναβολῆς κόσμου*... but, was made manifest,

17

CHRIST came into the World, to save Sinners;" (1 Tim. i. 25.) by calling them to repent, at the preaching of his GOSPEL, which is therefore styled "the GOSPEL of the Grace of GOD," (*Act. xx. 24*) and (*xiv. 5*) "the Word of his Grace."

^a Jo. xvii. 24. † Jo. i. 1. ‡ *Ibid.* 10. § 1 Pet. i. 19, 20.

in these last times," * for you." From hence, the Socinians argue, that, "CHRIST is called, *the Lamb slain from the Foundation of the World*, in Rev. xiii. 8." † and yet, they say, "Every one sees, that, CHRIST could be no otherwise slain ... *from the Foundation of the World*... but, in the Council and Decree of God." *

Reply, 1. In the first place, *Peter* does not say, the LAMB was slain before the Foundation of the World, but that, he was fore-ordained, from that time.

2. The Text in the *Revelation*, says the same thing, and ought to be translated, "all that dwell on the Earth shall worship him [the Beast] whose Names are not written from the Foundation of the World, in the Book of Life of the LAMB, that was slain." For, This Book is called "the LAMB'S Book of Life." Rev. xxi. 27. § And, the Names of the Righteous are spoken of. in SCRIPTURE, as written in *This Book* from the Foundation of the World, and, the Names of the Wicked blotted out of it. || (M)

3. Ob-

* See *Unit. Tracts, Brief Hist.* p. 29.

† Rev. xiii. 8.

§ Rev. xxi. 27.

|| Ex. xxxii. 32. Ps. lxix. 28. Phil. iv. 3. Dan. xii. 1. &c.

(M) Rev. xiii. 8. in our Translation, runs thus.

"And, All, that dwell on the Earth, shall worship him, whose

3. Observe the Antithesis, in St. Peter, between his being *fore-ordained, before the Foundation of the World*, and being *manifested, in these Last Times*. Here, the Decree is *opposed in Time* to the Accomplishment. We are told, *When it was fore-ordained*, and,

Names are not written in The Book of Life of the LAMB slain, from the Foundation of the World; *αὐτὸ κατὰβολὴν κόσμου.*"

Which, either with our Author, we may understand to mean,

"Whose Names are not written from the Foundation of the World."

Or, we may take the whole latter part of the verse for the Title of the Book; putting the Description, of *whose Book it is*, into a Parenthesis. Thus,

"The Book of Life (of the LAMB that was slain) from the Foundation of the World."

And, It may be so called; either, as it is a Register of all Life, of all creatures born into Life, and, into which they all are "written from the Foundation of the World;" (whether all, at the first Creation; or into which, from the first Creation; each particular thing, or was, or is, or shall be written, in it's proper time and place, *whenever created* into being:)—or, It may be called "the Book of Life," because that, all, who are found written therein, at the Judgment of the Great Day, will receive the promised Life, *οἱ τοὶ ζῶντες.*

Indeed, If the whole latter part of the verse be taken for the Title of the Book; "The Book of Life from the Foundation of the World;" it's Title may be meant to comprehend both these ideas;—and, may at once connote the Book, *into which things living are written*; whether all at the first Creation; (when, possibly, the Great Creator of all things, might determine and decree to bring them into being;) or, each one, at

and, *When it was accomplished.* But, if the Apostle had mean'd to speak of CHRIST as *slain from the Foundation of the World*, the Decree and the Accomplishment of it would be *Synchrional*: whereas, if he was *not manifest till these Last Times*, it would be inconsistent to speak of his being *slain long before*.

4. That he was *slain before ...or, from... the Foundation of the World*, is neither asserted by St. Peter, nor St. John; and, is not true, either *literally*, or, *figuratively*: And, consequently, the Comment, that is founded on such a false interpretation, is a Contradiction to the Text: Which, though very common, is certainly the greatest fault a Comment can be liable to.

Another instance of the *same kind*, and, to the *same purpose*, of defending the Socinian opinion, is
in

respectively created, into existence; (This Book being as a Register, kept from the Foundation of the World, of every individual thing successively, on which Life is conferred.)—and; may also design it's being the Book from which the Names of the Wicked are said to be *blotted-out*; (see Texts referred to above in p. 85.) so that, at the day of final Judgment, of deeds done in This Life, no Names will be found written in it, but, the Names of the Righteous only, which will *continue written therein* successively, from the beginning of the World; even as many as are not blotted out for their Iniquities.

in a quotation, which this learned writer has made* from Dr. *Lightfoot*: Which I shall take the liberty to correct.

The words are quoted in the 21. page from *Jo. xvi. 16.* † “ *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*”—This latter clause, “ *a little while, and ye shall see me,*” Dr. *Lightfoot* explains, by saying, [in direct contradiction to the text,] “ *Ye shall NOT see me personally, but virtually.*”—And he objects, that, “ *It would sound harshly*” to say, “ *ye shall see me, because I go unto the Father.*”

But, our SAVIOUR says no such thing. He is not giving the reason why, *they should see him in his absence*; (*viz.* because he was going to the Father;) but, giving a reason why, *they should NOT see him for a little while, and, afterwards should see him again.* And this sense is explained, *Jo. vii. 33.* ‡ “ *Then said Jesus: Yet, a little while I am with you, and, then I go to him that sent me. Ye shall seek me, and, shall NOT find me:*” He does not say, *ye shall not find me personally, but virtually*:
for,

* *Commentaries and Essays*, Vol. I. An Attempt to illustrate *John xiv. 1, 2, 3.* Note O. p. 21. *Lightfoot*, Vol. II. p. 606.

† *Jo. xvi. 16.*

‡ *Jo. vii. 33.*

for, in his absence, while with the FATHER, he was not to be seen at all.

Another instance of the same kind, which takes in a number of the learned Commentators, has been considered, in their Comments upon *Mar. xiii. 32.**

The learned Writer, after this Defence of the Socinian opinion, says,

“ It is to be hoped, that in no long time, this plain and just account of the *glory*, which CHRIST prays for, will open the eyes of Christians to see, that he does not desire any thing that he himself had enjoyed in a former State; but only, what the Almighty Father had destined and fore-ordained for him in this.” †

But, as long as his Comment contradicts the Text, he would explain; I can see no reason he can have, for any such hopes, or his adversaries for any such fears.

On the other hand, after laying together all the Texts, which speak of our SAVIOUR'S *PRE-EXIST-*

* See back p. 43 to 50; especially p. 48.

† *Commentaries and Essays*, Vol. I. p. 24. Note 9.

EXISTENCE with the FATHER, and, ...having... compared them with the Facts recorded in the OLD TESTAMENT, that, he appeared to the Patriarchs, *in the FORM*, and *Glory* of GOD,* and afterwards, in the NEW TESTAMENT, appeared *in the same manner* to Peter, James, and John;† and that, he *quitted* that Glory, and, *took* upon Him the Likeness of Men: and, after observing, that, the whole Scope, of Revelation and Salvation by Him, is *founded* upon his Humiliation and Suffering; by means of, or, in consequence of that *Change*: nothing can appear to me more *literally* true, and undeniable, than that, He *existed* in Heaven, with GOD the FATHER, *Jo. i. 1. † before* he *was sent*, to revele his will to men, and, feed them with the Bread of Life; and, nothing so forced, and arbitrary, and contradictory to the plain obvious Sense of the several Texts, and, the Tenor of the Whole, as the Comments and Arguments, which are used by the Socinians, to avoid such a Conclusion.

Socinus himself owns, that,

“These passages might refer to a prior existence,
if

* *Ben Mord. Let. II. p. 9, Qu. Oct. p. 243.* upon which account he is called *ἀπαύγασμα τῆς δόξης*, the Effulgence of GOD's Glory, *Heb. i. 3.*

† *Mat. xvii. 1—6. Mark ix. 2—7. Luke ix. 28—35.*

‡ *Jo. i. 1.*

if they could not be applied to CHRIST as a Man."*

To which, I think, it should be answered, that, If they cannot be applied to CHRIST, as a MAN, they not only *may*, but, *MUST* relate to a *PRIOR EXISTENCE*.

But, let us examine his reasoning.

...I. The *First* Argument of Socinus...

1. The *First* Argument used by Socinus, is as follows: "Nothing is more probable, and more agreeable to the very words of CHRIST here and elsewhere, than that CHRIST himself, after he was born, and before he entered on the Office assigned him by his Father, was, in consequence of the divine Council and Agency in heaven, and remained there for some time; that he might hear from GOD, and being with him, as *the Scripture* says; might see those things he was to announce, and lay open to the world, in the name of GOD himself. The words of CHRIST himself, *John* iii. 13. vi. 62. are spoken of him as Man, or the Son of Man." †

Reply. Nothing is more improbable, than, that, such an Event *should ever have happened*, and,

* Toulmin's Life of F. Socinus, p. 182. † *Ibid*

and, we *should never have been informed* of it, by the Prophets, or Apostles, or by CHRIST himself. Nothing more improbable, than, that, he should so often declare to his Disciples, that, he *came down from Heaven, to revele the Will of GOD, and, should never mention his ascending into Heaven, to be instructed, in What he should revele.*—That he “*was in the Beginning with GOD,*” as the SCRIPTURE declares, we are plainly told, *Jo. i. 1.** and, he might *then receive* All the Instruction necessary; for, it cannot be supposed that, he came down without his Message; or, that, he had it only in Part: but, there is not the least hint, that, he *ascended into Heaven, after his Birth of the Virgin Mary, and, before his Death, to receive* such Instruction, ..or, for any other purpose...; and, if it be taken for granted without proof, it only betrays the weakness of the cause.

Nay, even supposing he had *not* been, “*in the Beginning, with GOD,*” * and, *in Glory with Him, before the World was.*† Yet, was he not “*full of the HOLY GHOST,*” and, under his direction. *Luke iv. 1. Act x. 38. ‡* and might he not *receive Instruction from Him?* Did the Prophets *go up to Heaven, for Instruction?* There is not, therefore, the least reason, for inventing this
Ascen-

* *Jo. i. 1, 2. † Ibid xvii. 5. ‡ Luke iv. 1. Act. x. 38.*

Ascension into Heaven, for Instruction. (N) And, the Strength of this Argument must be, at least, as

(N) The SCRIPTURE ACCOUNT, of his *being in Heaven*, is clear, consistent, and, perfectly intelligible ; and is every way sufficient, without the arbitrary supposal of any *antecedent Ascension* : and, as it comes attested by the Divine Credentials of Miracles and Prophecy, is of far more easy belief and acceptation, than any such vain Conceits of human imagination, as are so wholly destitute of every kind of Evidence whatever. For, surely, thus to supercede the plane and express Words of his GOSPEL, speaking of “ the Glory, which CHRIST had with the FATHER, *before the World was,*” by assuming, that, our SAVIOUR, after he was born, and, before he entered on the Office assigned him by his FATHER, (see above p. 91, *Socinus’s* First Argument,) ascended into heaven, to GOD, and perhaps more than once ;” (see below p. 95, *Socinus’s* Second Argument) and, substituting This, which it *does not* say, in the place of what it really *does* assert, even, that he “ was in the Beginning with GOD ;” to speak the very best of such Comments, is affecting “ to be wise” far “ above what is written.”

Such mode of Commenting, if admitted, and generally adopted, must, in the End, render the SCRIPTURES themselves of no effect ; by teaching Men to *explain away* “ the Word once delivered,” to make room for after inventions, merely human, and their own groundless fond fancies, of no Divine Authority and Origin. Indeed, It is no less than to *set aside* the written Word of GOD, by a mere Hypothesis, and to *overleap* all SCRIPTURE ; and is, therefore, the certain way to render the Authority of SCRIPTURE, though truly Divine, utterly contemptible in men’s eyes, and, must, consequently stop the progress of Pure Genuine CHRISTIANITY, and ruin its influence on the Minds of Men ; however it may serve to promote the speculative Opinion of an Individual, or the Dogma

as great, if not greater, to a *Socinian*, than to other Sects; for, as they believe the Operations of the HOLY GHOST, were the *immediate* Operations of GOD Himself, they must believe that, it was GOD Himself, who PERSONALLY instructed him while on Earth.

Socinus says, “The words were spoken of him as Man, or the Son of Man.”

But, I beg leave to answer, that, *...in *John* vi. 62... they were spoken of ...him as... the BREAD OF GOD, that *came down, from Heaven*. † *Jo.* vi. 50. ...“the Bread,” which is “the Flesh of the SON of MAN,” given to be eaten by them (*figuratively speaking*) for *Spiritual Food*. ‡ *ver.* 51, 53... and, by this Bread, he meant Himself; and, so the Jews understood him, § *ver.* 38, ...41, 42... 51, ...52, (O)... but, he was not a MAN, *when he came down, from Heaven*; nor, till he received a Human Body.

II.

of any particular Sect: All which, as far as they set up, and profess to follow some other Head, than CHRIST Himself, even though it were Paul, or Apollos, and do teach for Divine Truths, more than the Simplicity of His GOSPEL, are therein, every one of them, so far, Anti-Christian.

(O) And, It was from their so understanding him, to speak of Himself, that, they took Offence at what he said. (*see ver.* 52. also, *ver.* 60, and 61. See also above p. 74.)

* *Jo.* vi. 62. † *Ibid* 50. ‡ *Ibid* 51, 53. § *Ibid* 38, ... 41, 42, ... 51, ...52.

II. The *second* Argument of Socinus.

"If any one will only attend to what happened to *Moses*,—and that the form and materials of the different pieces of workmanship,—were prescribed to *Moses* by GOD, he will immediately own, (especially as it appears, from other considerations, that *Moses* was the Type of CHRIST,) that nothing can be conceived more suitable, than that CHRIST, before the time we speak of, should have ascended into heaven,—and, perhaps, more than once, and have abode there for some time. For *Moses*—ascended to GOD upon Mount *Sinai*,—three times." *

Reply. Observe, how the Argument gathers upon us, and, improves.—But, is this a Solid Foundation to build upon? If CHRIST was Antitype to *Moses*; will it follow, that, he *went up to Heaven* for Instruction? Did *Moses* go up, to Heaven? No. But, *Moses* was the Type of CHRIST, and, Mount *Sinai* was the Type of Heaven; † and so, because *Moses* went up to Mount *Sinai*; CHRIST, as Antitype, *went up to Heaven*. Can this be an Argument to be depended on?

III.

* *Toulmin's Life of Socinus*, p. 182.

† "... As *Christ* was the Antitype to *Moses*, so Heaven was to Mount *Sinai*." *Toulmin's Life of F. Socinus*, p. 183...

III. The *Third* Argument of *Socinus*.

To make the Second Argument the more plausible, we are told by *Socinus*, that, "this very Mount,—was, in those times, called Heaven." * for which he quotes *Deut.* iv. 36. †

Reply. Which does not prove it. The words are these. "Out of Heaven he made thee to hear his Voice, that he might instruct thee: and, upon Earth, he shewed thee his great Fire, and, thou heardst his Voice, out of the midst of the Fire." But, does it follow, from hence, that, the Heaven, from whence they heard the Voice, was the Earth ...or... Mountain, upon which he shewed his Fire. ...the 11th verse proves the direct contrary... For, the Mountain burned to the midst of Heaven, *Deut.* vi. 11. ‡ just in the same sense that, the Walls were built up to Heaven, i. e., they were very high, *Deut.* i. 28. § and, no other Heaven is meant, but, ...over...the top of the Mountain. (P) ...And, indeed...

(P) Verse 11, therefore, clearly evinces that, the Mountain could not be so called: For, in saying that, "the Mountain burned to the midst of Heaven." *Moses* surely did not mean that, it burned to the *Midst of itself*; and, if that be not his meaning, the inference drawn by *Socinus*, not only, does not follow; but, is absolutely refuted from this Chapter.

* *Toulmin's Life of F. Socinus*, p. 183.

† *Deut.* iv. 36. ‡ *Deut.* iv. 11. § *Deut.* i. 28.

deed..., If Heaven means Earth, and, Earth means Heaven, our brain must turn round with giddiness, and, any thing may mean any thing. But, if one be a Type of the other, this is a plain proof, that, they are different; for, nothing can be a Type of itself.

IV.

And, from any thing that appears, "No other Heaven is meant," but the region of Air over, and, perhaps, immediately resting upon "the Top of the Mountain."

Or, even if the higher Heavens were here intended; yet still, the Voice coming from that Quarter, and from beyond the Mountain, they would have "heard his Voice out of the Midst of the Fire," which it must then pass through, in descending to them; and thus, it *would appear* to them, to come out of the Fire.

And, if so, even thus, the present instance will be perfectly agreeable to what we find in general, if not invariably to be the case, *viz.* that, The Language of SCRIPTURE, with respect to Phænomena presented to our Senses, is commonly, or ever, more accommodated to the general Apprehensions and Conceptions of those, to whom it is addressed, than to strict Philosophical Principles.—Indeed, if it had not been so, it would have drawn off men's attention and regard, from the Principles of RELIGION, and from the Sanctions it affords to moral duties, i. e. from the *very express Object* of REVELATION, to the study of Natural Philosophy, which it is *in no wise* the Object of REVELATION, either to discover to us, or inculcate.

IV. The *Fourth* Argument of Socinus.

This is to shew how this extraordinary Event of our SAVIOUR's going up to Heaven for instruction, came not to be "mentioned in the History of the Gospels." "The reason (he says) is obvious; because, it was an Event of that kind, that, it was not, nor could be clearly seen, by any one." *

Reply. 1st. Why then *was* the Virgin's Conception, by the Power of the HOLY GHOST mentioned, and, many other Miracles, which neither were, "nor could be clearly seen, by any one?"

2d. That "an Event was not, nor could be clearly seen, by any one," may be a good reason why it is *not mentioned* by an Un-inspired Writer; but, it does not affect the Evangelists and Prophets: If it is *designed to be known*, it *will be revealed*. But,

3. If, for the reason Socinus gives, or any other, it is "not mentioned in the History of the Gospels;" how came Socinus to imagine that, St. John has mentioned it? † or, what reason can there be, to believe it to be True?

On

* Toulmin's Life of Socinus, p. 183, 184. † Ibid p. 184.

On the other hand ; I think a man might hazard a reason, why it *was not mentioned*, which is forty times more probable, and more obvious, than what is here given by Socinus : It *was not mentioned*, because it *was not fact*. And,

When Socinus tells us, that, “ St. *John* has given us many speeches of CHRIST himself, and “ some of JOHN THE BAPTIST, from which it may “ be concluded,”* and quotes “ *John* iii. 31, 32†,”

He deceives us ; for, the Words carry no such meaning ; but the contrary : The words are these ; “ He, that *cometh from above*, *abodeth*, is above all : he, that is *of*, or, *from* the Earth, is Earthy, and, speaketh of the Earth : he, that, *cometh from Heaven*, ... *ex teo descendit*..., [or hath his origin from thence, and so the Jews understood him, § *Jo.* vi. 42. ||] is above all ; † and, what he hath seen and heard, that He testifieth ; &c.

Is there the least hint here, whence it can be concluded “ that, CHRIST *ascended into Heaven*, perhaps,” two or three times “ *after his Birth*, ...and, “ *before he entered on the Office assigned him*... “ and, *abode there for some time*.” †

If

* *Toulmin's Life of Socinus*, p. 184.

† *Jo.* iii. 31, 32. || *Jo.* vi. 42. § See above. p. 74.

† See above p. 91, 95, the First and Second Argument of Socinus, from *Toulmin's Life of Socinus*, p. 182, 183.

If the question had been, merely, whether CHRIST descended from Heaven, which the Orthodox and Scripturarians, &c. contend for, this Testimony of *John* had been sufficient; but, to palm these, and other such like Texts upon us, as Testimonies of his *Ascension into Heaven, after his Birth*, to be instructed in the ends and designs of his mission, is a mere fallacy and delusion; and, what relation has this to ascending the back of the Ass? which was not for Instruction; and, I find no other *Ascent* of CHRIST before his Death.

A Writer in the *Unitarian Tracts*, * in answer to Mr. *Milbourn*, has quoted the following Texts, in favour of the *Socinians*, viz.

Jo. vi. 62. † “What, and if ye shall see the SON of MAN ascend up Where he was before? — *Jo.* viii. 38. § I speak that which I have seen with my FATHER. — *Jo.* vi. 38. || For, I came down from Heaven, not to do my own will, but, the will of him that sent me. — *Jo.* vi. 51. ‡ I am the living Bread, which came down from Heaven; — and, Lastly, *Jo.* iii. 13. ** No man, (and,) hath ascended into Heaven; but, he that, came down from

* Second Collection of Tracts. *An accurate Examination of the principal Texts of the Divinity*, p. 25.

† *Jo.* vi. 62. § *Ibid* viii. 38. || *Ibid* vi. 38. ‡ *Ibid* vi. 51.

** *Ibid* iii. 13.

from Heaven; even the SON of MAN, who is or was in Heaven."

Now, all these Texts, except the last, are seen, even at first sight, to agree with the *Orthodox Arians* and *Scripturarians*; that, CHRIST had a Glory with GOD, before the World was made; Jo. xvii. 5. * and do not hint at all at any *Ascension* after his Birth, and before his Death, to receive instruction.

The last of them, however, requires some farther consideration. "No man hath ascended into Heaven," &c.

The Introduction to this Text is remarkable; but not "abrupt," or "obscure," which *Castellio* supposes: † For, what could be more directly to the purpose, than, that, CHRIST, upon leaving the Discourse about *earthly* Things, and, entering upon the Subject of *heavenly* Things, should begin with quoting to *Nicodemus* the Prophecy of himself. *Pf. lxviii. 18. §* and, informing him of his coming down from Heaven, to suffer and die, for the Salvation of the World.—Which immediately follows

* *Ibid* xvii. 5.

† See *Explicationes Eniedini*, p. 195.

§ *Pf. lxviii. 18* or 19.

follows " ...and as Moses lifted up the Serpent..."
*ver. 14, 15, &c.**

1st. The first Difficulty in explaining this Text, is this, that, it seems to intimate that, the *ascending* of the SON OF MAN into Heaven, was *before* his *descending* from Heaven.

But, This interpretation is only imaginary, and, is not expressed or included in the Words. The Text in St. *John* only declares, that, it was the Same Person, who *ascended*; that *also descended*, "even the SON OF MAN, that *is*, or *was*, in Heaven."—And, when St. *Paul* explains this Prophecy, he relieves us from our fancied difficulty, in these express words, *Eph. iv. 9.†* "Now, that he *ascended*, what is it, but that, he *also descended FIRST* into the lower parts of the earth? He that *descended* is the Same *also* that *ascended* up far above all heavens, that he might fill or complete *πληρωσῇ* all things."

2d. A second Difficulty is, that, our SAVIOUR here speaks in the *Perfect Tense*, *ἀνέβη*, No Man *hath* ascended; as if his ascension was *past*, at the time of his Conversation with *Nicodemus*.

Upon

* *Jc. iii. 14, 15.* † *Eph. iv. 9.*

Upon which *Eniedinus* observes, that, “the words must be improper, or figurative;” otherwise it should be “in the *Future Tense*; for, “CHRIST *had not yet, ascended*; but, only *descended*.” * §

This is true; but the learned writer does not seem to have observed here, that, our SAVIOUR'S Words are a Quotation from the *lxviii. Psalm*, 18 or 19. *ver.* † “Thou *hast ascended* on high, thou *hast led captivity captive*,” &c. where the words are, *αἰχμάλωτους ἤγαγεν* &c. all which, though *future*, is expressed, in the Prophetick Stile, *as if* it were *past*. And, what confirms this; and, it is very remarkable, as soon as our SAVIOUR had quoted the Words of the *Psalmist*, and, goes on to speak of *other* heavenly things, which were to be *future* also, and to happen ...nearly... at the Same Time, he quits the Prophetick Stile, and, speaks of his Death, and the Salvation of men, in the *Future Tense*, *ver.* 14, &c. ‡

It appears then, upon examination, that, this Text of *John* iii. 13. || gives no more Assistance to the Cause of the *Socinians*, than the others before quoted.

In

* See *Explicationes Eniedini*, p. 196. § On the Tenses, see Bishop *Pearson* on the CREED, p. 110.—but *εἰς* is both present and imperfect. Also above see Note in p. 72.

† *Pf.* *lxviii.* 18 or 19. ‡ *Jo.* i. 14. || *Ibid* iii. 13.

In p. 390 of *Socinus'* life, great pains are taken to shew, that CHRIST ...“ The *Word...* was a *Man.*”

Reply. He is certainly called so in SCRIPTURE; i *Tim.* ii. 5.* the MAN, CHRIST JESUS. And he became a MAN, by taking *Flesh*,† in the Womb of the Virgin Mary. But, if the *Socinians* would make any use of this remark, for their own Sect, they must prove, that, he *never was otherwise*, than, a MAN, or, as the Fathers express themselves, *ψιλος ανθρωπος*, which is a Contradiction, both to St. *Paul* and St. *John*, who intitle him *θεος* (Q) *Jo.* i. 1.† *Heb.* i. 8.§—But, instead of this, *Socinus* only cavils at the Phrase *κατ' εναυτο*, as we translate it, and says,

It

(Q) A mere Man indeed might be *θεος*, as having DO-MINION; and Men are so called, on that account: (If not even on account of their being invested with *Authority*, which seems to be the Foundation of that Appellation being given to *Moses*, in *Exod.* iv. 16. vii. 1.)—But, St. *John* here describes CHRIST the LOGOS to be, the *θεος*, who was “ in the Beginning with GOD.” (*Jo.* i. 1, 2.) and, in the Epist. to the *Hebrews*, GOD the FATHER is represented as giving this Title to Him, as to the SON, “ by Whom also he made the Worlds,” or established the Aioons, the Ages and Dispensations. *Δι ου κι τους αιωνας επαιησε*, *Heb.* i. 2.

* i *Tim.* ii. 5.

† *Ben Mord.* Let. I. p. 52. Qu.. Oñ. p. 97. Let. II. p. 20. Qu.. Oñ. p. 264.

‡ *Jo.* i. 1. § *Heb.* i. 8.

It was the Devil ("Satan,") who "persuaded
 "Men" * to translate in this manner, and, that,
 it should be translated, he *was* flesh. "It is
 "surprising, "(he says)" that so many learned
 "Divines, and men of distinguished parts, should
 "have fallen into this opinion." p. 390. *

But, how does he prove it to be a mistake?

"Every person," he tells us, "who has the least
 "acquaintance with the Greek Language, knows
 "that *ὁ λόγος σαρκὶ ἐγένετο* may be *as well*, and properly
 "rendered *and the Word was flesh*, as that *the word*
 "*was made flesh*," p. 385, 386. †

Be it so; but, it does not follow, from hence,
 that, the phrase must *necessarily* be explained, in this
 Text, in *one* way, rather than *the other*; This is a
 Consequence, without any Proof.—But, perhaps,
 what follows, may be mean'd as a Proof; viz.

"That, by the term *the Word*," must be un-
 "derstood, the Man who was born of the Virgin
 "MARY, who could not be *made* flesh," [after he
 was a man] "but *was* flesh," p. 386. †

This

* The Words in Mr. Toulmin's Life of Socinus are, "he
 hath persuaded men that the word *ἐγένετο* signifies here not *was*,
 but *was made*." p. 390.

† *Ibid* p. 385, 386. Jo. i. 14. † *Ibid* p. 386.

This is the same kind of Sophistry, which was used, formerly, against the possibility of motion. It is very true, that, He could not be *made* Flesh *after* his Birth, nor, *before* his Conception, but, he was *made* Flesh, *by taking* the Human Body in the womb of the Virgin.—

Let us now consider the sad consequences, which *Socinus* has attributed to the translating *εαυτὸν ἑαυτῷ*, *was made* flesh: and, he tells us, p. 390. * that,

“ Besides innumerable other Absurdities, these
“ Two are evidently occasioned by it.”

1st. *Socinus* says, “ What can be more absurd,
“ than that the Evangelist, having before said,
“ that, the *Word was in the world, came to his own,*
“ and *gave them*, who believed in him, power
“ to become the Sons of God, should then
“ add that* the *Word was made flesh*? As if
“ he came to us *before he was born*, and was first
“ in the world, and then *was made flesh*.” *

Reply. This is the First of the Two Absurdities, which *Socinus* has chosen to mention, out of “ innumerable” ones, and should therefore, be

* *Toulmin's* Life of *F. Socinus*, p. 390.

be supposed to be very material and remarkable :

I shall answer it, by observing that, —when CHRIST presided over the Jews, as their King,* when “Israel was the lot of his inheritance;”† it was in the Character of an *ANGEL*, as *Clemens Romanus* expresses it, *Angelus angelus. ii.* § “the WORD was an *ANGEL* ;” see *Mal. iii. 1.* † “the LORD, whom ye seek, shall suddenly come to his Temple, even the *ANGEL*, or *MESSENGER*, of the COVENANT, whom ye delight in.” —But, when he came to put an end to the Jewish Rites, and to suffer, and die, it was necessary to that purpose, that, he should take Flesh, or a Body, and become ~~more~~ Capable of suffering; and then, as *Clemens* expresses it, the *Mystical ANGEL* was born.—And, if this was the case, where is the Absurdity in the Evangelist’s account of his “being in the World, coming to his own, and, giving them Power, to become the Sons of GOD.” and then adding, ...the manner how... that all this should come to pass, by his descending from Heaven to take upon him Flesh, and becoming a Man.

And, if the Fact cannot be disproved, surely, it will furnish no reasonable objection, that, the
Evan-

* See below p. 156, Note E E.

† *Deut. xxxii. 9.* † *Mal. iii. 1.*

§ *Pædag. Lib. I. cap. vii. p. 110, 111. Ben Mord. Let. III.*

p. 107. Qu. Oct. p. 423.

Evangelist has not related the Facts, in the same order as *Socinus* might think most proper.

That, "he came to Us, before he was born," is not here said: nor, do I imagine, that, his Titles of *ερχομενος*. * *Mat.* xi. 3. or, *ος τον κοσμον ερχομενος*, † *Jo.* xi. 27. xii. 46, relate to his Presence in this World before his Birth; but, to his Manifestation to the World, in the Flesh; and yet, that, "he was in the world" before his Birth, cannot be denied consistently with his descending from Heaven to be born, ... *Jo.* iii. 13... *Eph.* iv. 9. ‡ or, to his Actions as ANGEL of the COVENANT. *Justin Martyr* tells us, he came down from Heaven, that he might be born MAN, of the Virgin Mary. §

In short, the Facts here related are all of them agreeable to the whole Tenor of SCRIPTURE; which describes the Process and Manner of them.

1st. That he was the Same Person, who "was in the Beginning with GOD."

2dly, That he was the Same Person, who "was in the FORM of God;" *οι μορφη του*, *Phil.* ii. 6. || or, in "a divine external Form," says *Socinus*, ** which is more generally expressed, in the OLD

TESTA-

* He that should come, *Matt.* xi. 3.

† Which should come into the World, *Jo.* xi. 27. xii. 46.

‡ *Jo.* iii. 13. *Eph.* iv. 9. § 378, Lond. Edit.

|| *Phil.* ii. 6, ** *Toulmin's Life of Socinus*, p. 400.

TESTAMENT, by, " $\delta\epsilon\chi\eta$ $\theta\epsilon\omega$, and, in this place, *Jo. i. 14.** "the *Glory* as of the Only-begotten of the FATHER."

3dly, That, "he put off that *Glory*, and took upon him the *Form* of a *Servant*:" By which means, the great change was made from the *Glory*, which filled the Temple, (*Isai. vi. 1—8.*†) to the *Form* of a *MAN*, as described *Isai. liii. 2.*‡ who had "no *Form*, or *Comeliness*, and, when we shall see him, there is no *Beauty*, that we should desire him."

It has been observed,§ that, the word $\mu\epsilon\gamma\alpha\lambda\eta$, in *Phil. ii. 6.*|| is very uncommon.

The observation is just, and, the reason it is here used, instead of $\delta\epsilon\chi\eta$, is to preserve the Antithesis; for, it could not be said, that he changed the *Glory* of God for the *Glory* of a *Servant*; but, the Word $\mu\epsilon\gamma\alpha\lambda\eta$ may be used of both; see *Heb. i. 3.* where the Words are $\alpha\pi\alpha\upsilon\gamma\alpha\sigma\mu\epsilon\iota\varsigma\ \tau\eta\varsigma\ \delta\delta\epsilon\chi\eta\varsigma$.**

2d. Socinus goes on to the Second Objection, as follows :

"And, though any one should, by some art, fail clear of this Rock, how can he avoid striking against another, viz. that the *Word*,
" i.

* *Jo. i. 14.* † *Isai. vi. 1—8.* ‡ *Isai. liii. 2.*

§ *Toulmin's Life of Socinus*, p. 399. || *Phil. ii. 6.*

** ...*Heb. i. 3.* the Effulgence of his *Glory*...

“i. e. as they interpret it, the eternal Son of
 “God, and even God himself, JEHOVAH, was
 “made Flesh? What can be conceived more
 “harsh, what more impossible, than that God
 “was made Flesh? Who is not seized with
 “horror and trembling, at the thought?”*

And here, I entirely agree with *Socinus*, against
 the Patristians.

Thus ends the whole Amount of the “innu-
 merable Absurdities occasioned,” by the notion,
 that, “the WORD came into the World, and, was
 then made Flesh;” or, as it is *Heb. ii. 14.*† that
 “He partook of Flesh and Blood” ~~partook~~; or, ac-
 cording to *Moses* and the Prophets, that, He was
 to be ~~wade~~, Capable of suffering. *Act. xxvi. 22,*
23.‡

The 1st of these supposed Absurdities, is the
 plain SCRIPTURE DOCTRINE, that, he existed
 before either *John* or *Abraham*; and, came into the
 World to be born of the Virgin Mary; and, be-
 came ~~wade~~, by taking a Human Body.

The

* *Toulmin's Life of Socinus*, p. 391.

† *Heb. ii. 14.* ‡ *Act. xxvi. 22, 23.*

The 2d Absurdity can only be made out, by changing the Terms of the Question, and supposing that, it was *not* the SON of GOD, that, "*was made* Flesh;" but, GOD Himself.

So that of the *innumerable* Absurdities, which Socinus mentions in the Gross, there is *not* One specified in the Tale.

On the other hand; that, nothing can be more clearly revealed, than our SAVIOUR'S *PRÆ-EXISTENT STATE*, appears to be, both with relation to *Abraham* and *John*, see *Jo.* viii. 58. and *Jo.* i. 15. — "He that cometh after me, is preferred *before* me, *πρῶτος μὲν ἔρχομαι*; for, he *was before me*, *ὅτι πρῶτος μὲν ἔην*." Beza † informs us, that, the ANCIENTS understood by this, that, CHRIST was *before* St. *John*, in Order of Time; because, he was the ETERNAL SON of GOD. And, *Austin* says; because, he "was in the Beginning with GOD:" and, to this, Dr. *Hammond*, and, Dr. *Whitby* agree: and, it is past doubt, that, *πρῶτος* signifies Priority in Time, † *Jo.* iv. 19. *Mat.* xvii. 10, 11, 27. *Jo.* xix. 39. † *Theff.* ii. 3. *Jo.* xv. 18.

But

* *Jo.* viii. 58. i. 15. † Beza in *Jo.* i. 15.

† i *Jo.* iv. 19. *Mat.* xvii. 10, 11, 27. *Jo.* xix. 39. † *Theff.* ii. 3. *Jo.* xv. 18.

But, *Hammond** observes, if this be the Sense of *πρωτος*, it cannot be the Sense of *πρωτος*,* because, the one is given, as a reason of the other, and, it would be idem per idem: And, *Beza* observes that, *πρωτος* is never used in the New Testament in regard to Time.

And, perhaps this may be true; but, it is certainly used so in the OLD TESTAMENT, *Jud.* i. 11, 23. i. *Kings*, iii. 12.† However, in one Text, it signifies Priority in Place, as in *Gen.* xlviii. 20.‡ Jacob set Ephraim before Manasseh: And this observation will solve the difficulty; as the words may be thus paraphrased. He that cometh after me in Time, is (*ιστιν*) before me in Place and Dignity; for he was (*) before me in Time; as he existed “with GOD in the Beginning.” And here, the Antithesis is preserved, which seems to be designed, of coming after St. John in Time, and existing before him in Time, i. e. before he was born. §

And, in the same Sense, our SAVIOUR was before Abraham, *πρὸν Ἀβρααμ γινόμεναι*, *Jo.* viii. 58. ||

And, here it may not be amiss to observe, in the Style of *Socinus* and *Dr. South*, if my
 Courteous

* In loc. † *Jud.* i. 11, 23. i. *Kings*, iii. 12. or, according to the Septuagint, (which reckons the Books of Samuel for Books of Kings) iii. *Kings*, iii. 12.

‡ *Gen.* xlviii. 20. § See Appendix, Note iv.

|| *Jo.* viii. 58. ...and see *Dr. Whistby's* Note in loc...

Courteous Readers will excuse such language, that, *AS THE DEVIL WOULD HAVE IT*, the Same Construction of *γινωσκειν*, which is condemned, by *Socinus*, in *Jo. i. 14.** (*viz. was made flesh*) is adopted, and, approved of, by the *Socinians*, when they interpret *Jo. viii. 58.†* that, *Abraham was made* the father of many nations. And, *Eniedinus* himself remarks, “ Aliquando *γινωσκειν* interpretati sunt translatore, *FIERET*, ‡ ut *Rom. iv. 18. Neque negari potest, ita aliquando recte verti.*” § In short, the Word seems to be used in Both Senses, *esse* and *fieri*. And, I can hardly persuade myself to believe that, those learned men are in earnest, who tell us that, the Devil is concerned in the Construction either way. I am sure, in the manner our Religious Controversies are generally carried on, our learned Disputants may wrangle all their lives, without his assistance. And, he may, perhaps, be as well pleased in seeing good men abuse one another, as in abusing them himself; and, the wisest part he can take, will be, to leave them to the free indulgence of their Passions; for, “ the Wrath of Man worketh not the Righteousness of God.” *Ja. i. 20. ||*

CHAP.

* *Jo. i. 14.* † *Jo. viii. 58.* ‡ *Rom. iv. 18.* § ...P. 224.
 See also p. 162 and 148. ... || *Ja. i. 20.*

CHAP. ...V.

OBSERVATIONS

on

Four Discourses upon Philippians, ii. 5—11...

HAVING just met with a Pamphlet, consisting of "Four Discourses," in which the *Athanasian*, *Arian*, and *Socinian* Opinions are considered, I shall make a few remarks upon it.

And, 1st. In general, I observe that, whenever the *Socinians* are engaged with the *Arians*, they are sensible of their Difficulties, and find themselves obliged, very frequently, to desert the Obvious Sense of the Texts, the Connection of the CHRISTIAN-System in the several Parts, and, the Boundaries of True Criticism; to catch at any Interpretation, that seems to favour their principles; and, generally take the first opportunity of quitting their arguments against the *Arians*, and pointing their fire against the *Athanasians*, where they think to come off with more success.

...Observations on Discourse II...

I now come to their particular Objections against the *Arians*, in Discourse the Second.

Pa. 29. Objection the 1st. "The Lord Jesus
"in the New Testament is often spoken of as
"6

"a man. Which means a being with a reasonable soul and human body. But, if the Word, (a transcendently great and excellent spirit, far superior to human souls) animated the body of Jesus, as a soul, then our Lord was not, properly speaking, a man." (Q*)

Reply. Mr. *Whiston* says, "The SCRIPTURES and earliest ANTIQUITY never affirm, that CHRIST took a Human Rational Soul; never say, he took the whole Human Nature; never say, he was, in That Sense, a True and Perfect MAN: But, that he was made *Flesh*; had a Body prepared for him; was the WORD, or a GOD Incarnate; was made in the Likeness of Men, was found in Fashion as a Man, while he was GOD the WORD. Nay, *Ignatius* directly affirms, it was the WORD, and not a Human Soul, which inhabited in that Body: and, almost all the ANCIENTS agree in the same Doctrine; even *Athanasius* himself, before the Council of Nice."

The

(Q*) Reply. Why not? Surely, this transcendent Greatness and Excellence and Superiority, could not make it less reasonable. The Conclusion therefore is drawn in direct Contradiction to the Definition given in the Premises.

* ...Mr. *Whiston's* Account of the Convocation's proceedings against him, p. 87... see *Ben Mord. Let. I. p. 53. Q4.. Q2. p. 100.*

The true question among CHRISTIANS ought to be *This only*; in *What Sense* the Word, which we translate MAN, is *used* in SCRIPTURE: For, surely, we must not venture to say that, the Sacred Writers did not understand their own Language.—If we would *know a Writer's meaning*; we must consider, in *What Sense*, He himself understood the Words he used; and not, whether *Such a Sense* be *proper or improper*.—If we would *confute* him, it may be necessary indeed, to shew that, he *uses* the Words *improperly*. But, this is not the Case in SCRIPTURE. We do not examine the Texts, in order to *confute*, but only, to *understand the Writer's meaning*.

And, we shall find, upon a careful examination, that, the SCRIPTURE *calls by the Name* MAN, every Spiritual Being while it animates a Human Body; without any regard to the *transcendent Perfection* of the Spirit. Nay, the very Same Person, so compounded, is in SCRIPTURE, called a MAN, and an ANGEL,* *Gen. xxxii. 24, 28, 30.* As, the very Same Person is called both GOD, and an ANGEL of GOD, *Ex. iii. 2, 4.*†—And, If the Socinians disallow of this latitude,‡ and admit

* *Gen. xxxii. 24, 28, 30.* see *Ben Mord. Let. I. p. 52. Qu. Oct. p. 98.*

† *Ex. iii. 2, 4.*

‡ *Ben Mord. Let. I. Note xix.*

mit of no *Other Sense* to the word **MAN**, than some MODERN Criticks allow to be *proper*; and, agreeable to their own Definitions, they will soon see the danger and folly of their mistake; if they do but attempt to answer the reasoning of a late Writer, and undertake to reconcile, *Jo. i. 45*, or, *46*, in which, **JESUS** is said to be "the Son of *Joseph*," with *Mat. i. 18*. that, "before they came together, She was found to be with child of the HOLY GHOST." ...*†...

This Writer goes on as follows :

"To the monstrous figment of **CHRIST's** birth derived from feminine-parturition alone, without the knowledge of a man, they add, a superlative specimen of absurdity, in stiling this undefinable being a man; thus combating the single true idea of a man, who, from the day of creation to the present hour, is no other than a being begotten by a man on the body of a woman." †

Here

* ...See "A Call to the Jews by a Friend to the Jews," p. 90. see likewise p. 42. *Mat. i. 20, 25*, compared with *Job. i. 45*.

...†... *Luke* expresses himself "being (as was supposed) the Son of *Joseph*," *iii. 23*. which reconciles the Difference above, between *Mat.* and *John*. see *Mat. xiii. 55*. *John vi. 42*. But on this Difference see the Appendix, Note V...

† See A Call to the Jews, p. 12, 62; see also p. 35, 60, 84, 94, 102, 109, 130, 144, 145, 150; likewise farther p. 65, 97, 108, 134, 146, 154.

Here we find another MODERN Definition. But, to what purpose? When GOD made MAN of the Dust, and breathed into him the Breath of Life, shall we deny that, he was a MAN, because he did not answer This Definition? * see i. Cor. xv. 45, 47.

Pa. 29. Objection 2. "It appears to be an
"impropriety, and incongruity, that any spirit,
"except an human soul, should animate a hu-
"man body. It would, I apprehend, be an in-
"congruity not paralleled in any of the works
"of God, of which we have any knowledge."
pa. 29, see also pa. 55 of the same pamphlet.

Reply. The word Soul is equivalent to Spirit: the phrase *Human Soul*, means, a Spirit, *animating a Human Body*, and has no Other Meaning. Every Spirit, therefore, that *animates a Human Body*, is, for the time, a Human Soul, and any Spirit, whether more or less perfect, may be sent to *animate a Human Body*, as the SCRIPTURES plainly testify.

Pa. 30. Objection 3. "Supposing such an
"union of so great a spirit with a human body,
"it would swallow it up."

Reply.

* i Cor. xv. 45, 47.

Reply. This Idea of a Great Spirit *swallowing up* a Human Body, is not very intelligible. However, as it is an old objection, which has been answered by Mr. *Emlyn*, in his Tracts,* and is quoted by *Ben Mord.* † I shall only answer in the same Style, *viz.* that, it may, with equal safety, be asserted that, the Human Body may *swallow up* the Great Spirit. In short, we only shew our ignorance, when we enter upon Subjects, for the discussion of which we have no Data, and, of which we have no Idea.

Pa. 31. Objection 4. "We do not perceive the Lord Jesus, to insist upon his pre-existent greatness and glorie, as an argument of obedience to his doctrine."

Reply. I have already observed that, in the vi Chapter of St. *John's* GOSPEL, Our SAVIOUR'S *PRÆ-EXISTENT STATE*, and, his *coming down from Heaven to instruct* Mankind is repeted over and over:—and, in the iii Chapter, he introduces the Same Argument to *Nicodemus*, and, so in many other places; particularly iii. 31. "He, that cometh from above, is ABOVE ALL;" which plainly proves that, the "*coming from above*," is not to be understood, merely that, he was *sent from* GOD,

* Vol. II. p. 183.

† *Ben Mord.* Let. VI. p. 89. Qu. Oa. p. 756.

GOD, like Other Prophets, but, must be understood in *an Other Sense*, as *coming down from Heaven*. Otherwise, the consequence, that, he is ABOVE ALL, would not hold in CHRIST, more than in every Other Prophet.

Pa. 31. Objection 5. “ If he had taken a
“ human body, and submitted to act in it, as a
“ soul : that condescension would have been
“ clearly and frequently shewn.”

Reply. We are told *plainly* enough, and *often* enough, that, he *took a Human Body*,* and *was born of the Virgin Mary* : and, being a Spirit, he could not act any otherwise in the Human Body, than as a Spirit : and, What do we mean by a ...Human... Soul, but a Spirit *acting in* the Human Body ? But, if all the Texts, which prove it, are *explained away*, to serve an Hypothesis, that is not true, it is the fault of those, who use such arguments.

Pa. 32. Objection 6. “ In this way Jesus
“ Christ is no example of imitation to us. For
“ no such thing, as the condescension just represented, is required of us. We are not taught
“ to be willing to descend into some inferior species of beings.”

Reply.

* Jo. i. 14. Heb. ii. 14, &c. ...v. 7. x. ; ...

Reply. We have it not in our Power, "to descend into any Inferior Species of Beings," whether we are willing or not; and, therefore, "are not taught" any "such thing." But, we are taught, by his "Example," to do Every thing, in compliance with the will of GOD, that is in our Power: and, what necessity is there then, that, every particular case should be specified? That he is a Proper Exemplar, in things within our Power, is proved in Ben Mordecai's Letter VI.*

Pa. 32. Objection 7. "If the body of Jesus had been animated by so great a spirit, as its soul: there would have been nothing at all extraordinary in his Resurrection and Ascension."

Reply. The Conjunction of Body and Spirit appears to me to be very "Extraordinary," and the Death and "Resurrection" of such a Being, no less so: But, the Nature and Consequences of Such a Conjunction we are ignorant of, and, must therefore talk at Random about them.

Pa. 33. Objection 8. "This doctrine of the transcendent glorie and power of Christ before his coming into the world, is inconsistent with
"the

* B. B. Mord. Apol. Let. VI. p. 88. Qu. Oct. p. 755.

“ the representation given throughout Scripture
 “ of his exaltation after his death, as a reward of
 “ his humility and obedience upon earth. For
 “ the text, agreeably to many others, says :
 “ *Wherefore God also hath highly exalted him.*
 “ But there is no exaltation, to which any being
 “ can be advanced, that would exceed what the
 “ Creator was entitled to, as such. Has he
 “ not, as Creator, under God, of all things visible
 “ and invisible, a natural right to dominion and
 “ authority over them, and to precedence before
 “ and above all others ?”

Reply. What “ Natural Right ” can a Being
 have, to what he *receives* as a Gift ? CHRIST *re-*
ceived from the FATHER ~~was to exist~~, even his very
EXISTENCE; and, “ as CREATOR *under* GOD,”
 he had the Right of “ **DOMINION** ” *under*
 GOD, just so far as it pleased GOD to grant it ;
 And, he is to be, hereafter, more “ highly ex-
 alted.” But, how does it follow, that, he had
 such a “ Natural Right ” and Authority, as to
forgive the Sins, which were *committed in oppo-*
sition to the Commands of the FATHER ; and to
give eternal Life ... ~~to those who~~ ... * to those, who, by
 the just Judgment of GOD, were *condemned* to
 Death. Can any such Consequence be fairly
 drawn ? Here again the Writer concludes at
 random.

Ob-

* Jo. x. 28. xvii. 2. Rom. ii. 7.

...Observations on Discourse III. ...

Let us now procede to the III^d Discourse, and the arguments of the *Socinians* in defence of their *own* Tenets.

“ Pa. 40. I have already considered two
 “ schemes, concerning the Deity, and a Trinity,
 “ and the person of Christ : one, that which is rec-
 “ koned the commonly received opinion, or ortho-
 “ dox : the other sometimes called *Arianism*. The
 “ third, to be now considered, is sometimes called
 “ the doctrine of the *Unitarians* or the *Nazareans*.
 “ These believe, that there is one God alone,
 “ even the Father, eternal, almighty, possessed of
 “ all perfections, without any defects, or limits,
 “ unchangeable, the creator of all things visible
 “ and invisible, the supreme Lord and Governor
 “ of the world, whose providential Care upholds
 “ all things, who spoke to the Patriarchs in the
 “ early ages of the world, to the people of Israel
 “ by Moses, and other Prophets, and in these
 “ later ages of the world to all mankind by Jesus
 “ Christ.”

Reply. How comes This to be a *Third* Scheme concerning the *DEITY*? Wherein does it differ from *Arianism*?

“ The

“ The FAITH, which we have received from our
 “ Ancestors,” (says *Arius*, in his CREED, ...as given
 in his Epistle to Bishop *Alexander*...) “ is this, We
 “ believe in ONE GOD, alone un-begotten, alone
 “ eternal, alone without beginning, alone true,
 “ —the Creator, Ruler, and Governor of all things;—
 “ Who begat the only-begotten GOD, before all
 “ Sempiternal Times;—a perfect Creature of GOD—
 “ and GOD is before him, and *above* him, as
 “ being His GOD.” §—Is there any thing here
 said, that opposes the belief of ONE GOD su-
 PREME ALMIGHTY, &c. ? Quite the contrary.

But it has been objected, that, the *Arians*
 call the SON of GOD by the Appellation of GOD.

It is true; and, so does St. *John* † i. 1. and, so
 does St. *Paul*, ‡ *Heb.* i. 8. and, surely the *Arians*
 have a right then to do the same; as I have
 before observed.

The question surely is not, *whether* CHRIST is
 called *our* GOD in SCRIPTURE; for, that is unde-
 niable; but, in *What Sense* the Word is to be un-
 derstood.

It

* See below p. 136.

§ See No. I. of the Appendix to an Enquiry, &c. published
 as an Eighth Letter to *B. B. Mord.* Apology.

† *Jo.* i. 1.

‡ *Heb.* i. 8.

It cannot be mean'd of the SUPREME GOD
 ὁ θεὸς τῶν θεῶν, ὁ παντοκράτωρ, because, he is said,* *Heb. i. 8.*
 to be exalted by the SUPREME GOD; and, the
 words of *Arius* prove that, he had no such
 meaning.

And, not even the *Socinians*, a few years ago,
 pretended to cut the knot; by denying that, he
 is called GOD in the SCRIPTURE, whatever the
 present *Socinians* may think of it. We are told,
 by the *Socinian Answerer* to Archbishop *Til-*
lotson, in the *Unitarian Tracts*, † That, "The
 Appellation GOD being given in HOLY SCRIP-
 TURE to *Moses*, &c. therefore, the Unitarians have
 been willing to grant that, CHRIST may be called
 a God;" and, if this be true, their FAITH falls
 in with that of the *Arians*.—Again, in "The first
 Letter of *A Brief History of the Unitarians*," ‡ we
 find that, "because the *Arians* and *Socinians*
 agree in the principal Article, that, there is but
 ONE GOD, or, but ONE, who is GOD; both
 Parties are called Unitarians;" § as may be seen,
 on the part of the *Arians*, in their historian *Cbr.*
Sandius, || *Ecclef. Hist. Lib. I. cap. de Paulo*
Samosatena, and, for the *Socinians*, in the Disputa-
 tions of *Alba*.

We

* *Heb. i. 8.* † Vol. III. or A Third Collection, p. 11.

‡ P. 12. § See *Unitarian Tracts*, First Collection.

|| *Ecclef. Hist. Lib. I. cap. de Paulo Samosatena.*

We are also informed, in the *Biographical Dictionary*, * among other of the *Socinian Tenets*, that, “ They own, that the name of GOD is given “ in HOLY SCRIPTURE to JESUS CHRIST; but con- “ tend that it is only a *deputed* Title, which invests “ him, however, with an *absolute SOVEREIGNTY* “ over all created Beings, and renders him an “ object of worship to Men and Angels.”

Now, if this be their opinion, the Dispute between them and the *Arians*, is only about words; and, they agree with *Irenæus* and *Origen*, and, all other CHRISTIANS, both ANCIENT and MODERN, who understand *θεοτης*, the GODHEAD, to signify DOMINION, and not SUBSTANCE; and that, CHRIST is called GOD, on account of his DOMINION. † But, to call this only a *deputed* Title, when it confers True DOMINION, is absurd. ‡

To the same purpose the *Socinians* speak in the *Unitarian Tracts*. § “ I argue, (says the Writer) “ that if in any Text of Scripture, Jesus is said “ to

* Vol. X. p. 404. Oct. Lond. 1762.

† See *Clarke's Reply to Nelson*, p. 50, 51, 81, 106, 126. ...CHRIST is, and is rightly called True GOD, (says Dr. *Clarke*) by having True DIVINITY and DOMINION communicated to him from the FATHER.” see *ibid* p. 165, &c...

‡ See back p. 33, 34, 35, 36. § Vol. III. ...or Third Collection... Tr. vi. p. 34.

"to be God, or a God (—) it is to be understood
 "of that *Godlike Power, Authority, and Glory,*
 "which God his Father hath conferred upon him;—
 "So in * *Heb. i. 8, 9.* where, in the Words spoken
 "of *Solomon, † Psal. xlv.* he is called *God,* he is
 "said to have a *God above* him, who anointed
 "him. Let them consider, who say the Son is
 "God in the *same Sense* as the Father, how they
 "can clear themselves of Blasphemy.—The Uni-
 "tarians acknowledge and celebrate *One God* the
 "Father, the Trinitarians do so too. But they
 "also acknowledge and celebrate *two other Per-*
 "sons, each of which is God in the *same Sense*
 "as the Father, neither of which is the Father."

Observe, that, the word Trinitarian ...as here
 used...means *Athanasian.* Whereas, the *Arians*, who
 were also Trinitarians, as we see in the Epistle
 ...of *Arius...* to Bishop *Alexander*, and the CREED
 delivered to *Constantine*, believed a *Subordination* of
HYPOSTASES, and, did not understand the Word
 God, when applied to the SON, to mean the UN-
 ORIGINATE and SELF-EXISTENT GOD; but, his
 SON; whom he calls a BEGOTTEN GOD, to dis-
 tinguish him from the FATHER *ο πατρις γεννητος, ο υιος πατρός,*
 and, the ANCIENTS made no Scruple to call the
 SON *διουτος θεος*; but, they did not mean an other
 UN-ORIGINATE and UN-BEGOTTEN GOD.

But

* *Heb. i. 8, 9.* † *Psal. xlv.*

But, This is the common artifice through the Tracts: they confute the *Athanasians*, or *Pseudo Athanasians*; and, then, palm this upon the Word as at Confutation of the Trinitarians in general.*

The *Socinians* are forward enough to condemn the *Athanasians*, for understanding the Word GOD in *Jo. i. 1.* and *Heb. i. 8.* to mean the SUPREME GOD. But, if they deny the SON to be GOD in every Sense of the Word, the case seems to be that, the *Athanasians* misunderstand the SCRIPTURE; and, the *Socinians* contradict it.

It is certain, the Word Unitarian, (as well as the Word Trinitarian) has been used in Two Senses; sometimes to signify the belief of ONE GOD, as opposed to Polytheism; and, sometimes in the *Sabellian* Sense, as the belief of ONE PERSON in ...or of... † the FATHER, SON, and HOLY GHOST, as opposed to the Trinitarians a long while after, ...who believe them to be THREE PERSONS... And, these Different Senses to the Same Word, have, by our disputes, been *confounded* with one an other; as if the Unitarians and Trinitarians were opposite Sects,

* See above p. 77.

† ...rather of the FATHER, SON, and HOLY GHOST.

Sects (R); which no man, who has read the
Letter

(R) And, as if they were at all times Opposite Denominations, even when the Terms are used in *Different* Senses and Respects; or rather, as if they *could not* be used in *Different* Respects and Senses; but, must always be used in the very *Same* Sense, and, of necessity, in full and direct Contradiction to each other: Whereas, on the contrary, from considering the very *Different* Senses, in which these Words actually have been used, it is clearly evident, that, without involving himself in Contradictions, the same Individual, with perfect Consistency, may be a Unitarian in *One* Respect, and therefore, in *One* Sense, and, Use of the Word, and yet, be Trinitarian in *an Other*.—He may believe in *ONE* SUPREME GOD over All; and, therein, be strictly Unitarian; and yet, at the same time, He may believe in *TWO* Other BEINGS, SUBORDINATE to this SUPREME *ONE*, as concerned with Him, in the Economy of the CHRISTIAN Dispensation, and, to whom, for that End, is given, by the *ONE* SUPREME, and to *EACH* of them respectively, his proper *Powers* and *Authority* appropriate and appointed to Him, and, peculiarly adapted to his Office over Men; and, *EACH* of whom, though far INFERIOR to the SUPREME over All, is therefore, by the Trinitarians, styled, in *Some* Sense, a GOD to us, as having received such *Powers* and *Authority*; and, in This Belief, he may be truly and perfectly Trinitarian. And, therefore, that, Unitarians and Trinitarians are absolutely and necessarily Opponent Denominations, and do, at all times, denote Opposite Sects, is a great mistake.

And, if the SCRIPTURES do never give the Appellation of GOD to the HOLY SPIRIT, but, only to the FATHER and

Letter * of *Arius* to Bishop *Alexander*, can be lieve. (S)

And

the SON; the reason seems to be that, whatever *Power* He may have in working Miracles, and, *Authority* in bearing faithfull Testimony, yet, He is not invested with *DOMINION*, properly so called; but appears to act, in all things, in *Ministerial Subserviency* to the FATHER and the SON; not ever, that we know of, from himself alone, to do his own Pleasure; but, always from the FATHER and the SON, by whom he is sent, and, from whom he comes to us.

It will however appear the more excusable, that, this Appellation has sometimes been given to the HOLY SPIRIT, though without Precedent or Exemple from SCRIPTURE for so doing, if we consider that, the SCRIPTURES themselves do sometimes give this Same Appellation to Men; and, it should seem, on account of *Authority*, merely; because, they confer it on Men, with whom there is no proper *DOMINION*, or, *RIGHT*, to impose their own Wills and Pleasures; but only, an *Official* and *Ministerial Authority*, to declare, or, to do the Will of Him, to whom alone *Supreme DOMINION* belongs, (see below p. 156, Note DD.) and, by whose Commission they act.

(S) As, therein he may clearly see that, those, who are Unitarians in *One* Sense of the Word, may be Trinitarians in *an Other*; and, vice versa, those, who, in *One* Sense, are Trinitarians, in *an Other*, may be Unitarians.

For, we must not too hastily take it for granted that, the Word TRINITY does *always* mean TRI-UNITY; or, a TRI-UNE Deity; and yet, as *sometimes* it has been used in *This* Sense, we cannot well object that, *none* are properly Trinita-

* ...See No. I. of an Appendix to an *Inquiry*, &c. published in an Eighth Letter to *B. B. Mord.* Apology. See an abstract from it below p. 142, Note T.

And, indeed, all men are Unitarians, who agree with St. Paul, that, there is ONE GOD and FA-

rians, but those, who hold the FATHER, SON, and HOLY SPIRIT, to be distinctly subsisting Beings; (though all, who hold this, most certainly are so:) For, as the Word itself is altogether barbarous, and, (more especially as importing TRI-UNITY) does not appear to be legitimately derived or compounded from any Primitives whatever, we seem not to have sufficient Data, whence to ascertain, or determine, What is its proper use; or, whereon we may object to any use of it, as improper; seeing that, Possession of Usage, by arbitrary Custom, appears to be the only Foundation or Authority whereon it stands, and, its only Clame, to be in use at all; e.g. as we cannot say that, an *Atbanasian* is not a Trinitarian, though he should deny the FATHER, SON, and HOLY SPIRIT, to be distinct Subsisting Beings, and, should maintain to them a TRI-UNITY; so, on the other hand, neither can we deny that, (if not well aware, how inevitably *Socinianism*, when fully considered, falls into the Doctrine of *Sabellius*,) a *Socinian* may be, and that, the *Arians* surely are Trinitarians, though they do not, either of them, believe in a TRI-UNE GOD.—For, although they be Unitarians, in their belief of ONE SUPREME over All; yet, a *Socinian* may, and the *Arians* must needs be, truly Trinitarian, in believing that, THREE several PERSONS, EACH having Authority with us, are concerned in carrying on the CHRISTIAN Dispensation and Oeconomy, for the Salvation of Mankind; and, EACH of whom is therefore, in MODERN CREEDS. styled GOD, with respect to us, whether properly or not; (for the SCRIPTURES never give that Appellation to the HOLY SPIRIT; nor ever say, that DOMI-

FATHER of All, Who is ABOVE ALL. And, all men are Trinitarians, who believe the FATHER, SON, and HOLY GHOST to be *THREE* distinct AGENTS.

NION, the strict Foundation of *DIVINITY* or *GODHEAD*, is given, or, belongs to Him; though Moses is said to be "a God to Pharaoh," for the *Authority* he had with him; (*Exod. vii. 1.*) and (*iv. 16.*) "in stead of GOD" to Aaron) And, These PERSONS, being *ALL THREE* conjointly united, in One and the Same Counsel and Dispensation, for Man's Improvement and Happiness, may, from this respect, be said to be All One; in like manner as, our Blessed SAVIOUR himself says, "I, and, my FATHER are One," (*Joh. x. 30.*) and prays, (*Joh. xvii. 11.*) "that they," his Apostles, "may be One, as we are," (and *ver. 20, 21.*) "that they," even all his Disciples "may be One, as thou FATHER art in Me, and I in Thee; that, they also may be One in Us."

That, the Word *TRINITY* is not always taken to signify *TRI-UNITY*, we gather from "A Letter of Resolution," &c. published in a Second Collection of *Unitarian Tracts*; in which, the Writer (*Dr. Matthew Tindall*) argues in p. 10. (2.) "Whereas Trinitarians pretend *Traditions* derived thro' all the intermediate Ages, and by all the Churches professing Christianity: these Divisions among them plainly demonstrate the contrary. For, if *Traditions*, how comes it that Trinitarians are in such contrary Tales about them?"—For, may we not more surely argue from hence, that, these Divisions and Contrary Tales do fully prove, that, *No One* precise and definite Meaning can, invariably, be put to the Word *TRINITY*; and, that, sometimes, it has *Some Other* Meaning than *TRI-UNITY*.

That, it had so in the Opinion of Mr. *J. Biddle*, whom our

It may perhaps be objected to this, by the Socinians, that, the *Albanasians* believe *THREE GODS*; but,

Author, in p. 168, of these Considerations &c. styles an able Socinian Writer, is clearly evident, from "A Confession of Faith touching the Holy Trinity according to the Scriptures." (See First Collection of Unitarian Tracts.)—Wherein surely, we cannot imagine that, Mr. Biddle, a Socinian, when he professes to believe a FIRST, SECOND, and THIRD PERSON in the HOLY TRINITY, could, by the word TRINITY, intend TRI-UNITY.

[Mr. Biddle however, did not agree with Socinus, in denying the PERSONALITY of the HOLY SPIRIT, as may appear from what he says in p. 21. "And these things—supposing the HOLY SPIRIT to be a PERSON,—Yet as some (—) mistake in denying his PERSONALITY, I think good here to confirm it."]

Nay, when, in the CREED, which bears the Name of *Albanasius*, we read, "the Catholic Faith is this, that we worship One God in Trinity, and Trinity in Unity;" and again, "the Unity in Trinity and Trinity in Unity is to be worshipped." If the word TRINITY in these Passages intend TRI-UNITY, to say that, we worship the TRINITY, meaning the TRI-UNITY, in UNITY, seems to be mere Tautology, without any aim at sense or meaning.

"Arch-Bishop Tillotson says, a Trinity is nothing but Three of any Thing, Vol. I. Sermon 48. p. 493." Seventh Edit. p. 573. "So a Trinity of Persons is no more than three Persons. And, the Trinity signifies the three Persons." (See above p. 5. Note B.)

That, our Author himself did not understand TRI-UNITY to be necessarily, and, at all times implied in the Word TRI-

but, This they deny; and, we must not take the account of their FAITH from their Adversaries, but from

NITY; or, that, the Trinitarian must needs believe in a TRI-UNE BEING, is evident from his Observation made above p. 127. upon a passage cited from the III^d. Vol. or, Third Collection of *Unitarian Tracts*. And, before this, was sufficiently clear, from his Apology of *B. B. Mord.* (Let. I. p. 42. Qu. O^{ft}. p. 78. see also *Ibid*, Illustrations p. 91. Qu. O^{ft}. p. 166.) Also, from what he farther observes (in page 45. Qu. O^{ft}. 84.) that, "in the Second Collection of *Unitarian Tracts*, mention is made of *Forty Particulars*; in which the *Orthodox* differ from one another." And, of the "*Five different TRINITIES*," which, Bishop *Stillingfleet* tells us, "the Enemies of the Trinity have mentioned," (see *Ibid* p. 45. Qu. O^{ft}. p. 84.) which he enumerates," and, our Author cites, in his Notes and Illustrations (see Note xxi. p. 120. Qu. O^{ft}. p. 213.) as "mentioned by Bishop *Stillingfleet* from the *Unitarian Tracts*," the *Aristotelian* alone seems to be a TRI-UNITY, or, the Belief of a TRI-UNE Deity: For the TRINITY of the *Mobile*, is no explicit or intelligible Belief of any thing whatever. It is therefore next to impossible that, our Author could conceive the Word TRINITY to have *No Other Meaning*, than that of TRI-UNITY.

And, whether properly, or improperly, it is evident that, in Fact, it has been used, frequently, in various *Other Senses*; and that, it does not of necessity imply any more, than a Connection, (altogether indefinite) of *Three united together*, in some sort or other: as does the Word *Trio*, or even the Word *Triumvirate*; which last, though it imply What Beings the Union is between, yet, does no specify or determine where-in that, Connection or Union may consist, or, of What Kind it be.

from themselves ; and, the Writer last quoted, is more candid.

Now it is true, that, they believed the FATHER to be GOD, the SON GOD, and the HOLY GHOST GOD ; whence their Adversaries conclude that, they believe a TRINITY of GODS ; but, they deny this, and declare, that, *EACH* of These is the Same GOD, agreeably to the MODERN CREEDS.

And, if the *Sotinians* answer, that, such a Doctrine is absurd ; the *Athanasians* will reply, that, it is no more absurd to believe the FATHER, SON, and HOLY GHOST to be *ONE* and the Same GOD, as they, the *Athanasians*, profess ; than to believe they are *ONE* and the Same PERSON, as the *Sotinians*

In fine, that, the Word TRINITY is not *always* understood to signify TRI-UNITY, is clearly evident from hence, that, this very Doctrine of a TRI-UNITY, constituted, by a mutual *in-being*, or, *circum-incession*, and, by an EMERICHORESIS to conjoin the *THREE* PERSONS together, as also the EMERICHORESIS, by which they are said to be conjoined, has been invented, by the *Athanasians* and *Pseudo-Athanasians*, for no other reason, than to avoid, as well the Imputation of believing, as the Belief itself of a TRINITY, of *THREE* GODS distinct from each other, *i. e.* as they mis-understand the Words GOD and TRINITY, *THREE*, distinctly subsisting, Beings, *EACH* SUPREME, yet, *ALL* COEQUAL.

cirians suppose.* (T) But, whether the notion be absurd, or not, it is not my present business to consider; but merely, whether the *Atbanafian* believe **THREE GODS**, which, it is plane, they did not, by their inventing an **EMPERICHORESIS** to join the **THREE HYPOSTASES** together, merely to prevent ..and avoid... such a Belief.

Neither could the Word Unitarian be used in the CHURCH, in opposition to the Trinitarian Opinion of **THREE HYPOSTASES** (whether equal or unequal, whether joined together or not)—till the belief of **THREE HYPOSTASES** or di-

* But see below in p. 152, the Citation made from Dr. Clarke's Reply to Mr. R. Nelson.

(T) If it be objected that, the *Socinians* do not say, the FATHER, SON, and HOLY GHOST are **ONE** and the Same PERSON: It may suffice to refer the Reader to the 3th and last Number in the Third Collection of *Unitarian* (or, more truly and properly, *Socinian*) *Tracts*, intituled, "A Discourse concerning the Nominal and Real Trinitarians," which appears to be by a *Socinian* Writer. (by the Rev. Mr. Stephen Nye, Rector of Hornead, in Hertfordshire) In which he will see that, the *Socinians* do but nominally, in Words only, admit the Phrase of **THREE PERSONS**, whilst, in reality, they refer all **AGENCY**, and all efficient Operation to **ONE** alone, acting under **THREE** several **CHARACTERS**, of FATHER, SON, and HOLY GHOST, or, as Creator, Redeemer, and Sanctifier.

vine PERSONS, ...or subsisting AGENTS... was established, which was not till the year 381.*

At the Council of *Nice*, it was not determined that, the HOLY GHOST was an *HYPOSTASES*, much less that, he was a GOD.† They had not, in express terms, defined any thing concerning his *DIVINITY*, during the First Four Ages nearly.‡ And, the Word *TRINITY* could not be understood to mean *THREE* Gods, till the HOLY GHOST was supposed to be *ONE* of them; and this was denied, by the *Pneumatomachi*, who were the most powerful party in the CHURCH.—Accordingly, we find it objected to the Christians, in *Lactantius*, not that, they believed *THREE* Gods, but, only ...that, they believed... *TWO*; and in *Pliny's* Letter to *Trajan*, that, they worshipped CHRIST as a GOD. Neither is the HOLY GHOST spoken of, as GOD, in the *NICENE CREED*. The *Athanasian TRINITY* could not, therefore, be established in the CHURCH, till ...after... that time, 381: nor the *Socinian* Sense of the word Unitarian be understood, as opposed to it.

But,

* *Ben Mord. Let. I. p. 29. Qu.. Oñ. p. 55.*

† *Ibid. p. 106. Qu.. Oñ. p. 191.*

‡ *Ibid. p. 107. Qu.. Oñ. p. 191.*

But, if the *Socinians* imagine, upon this account, (*viz.* because the word Trinitarian was not sooner used in the CHURCH) that, the *Socinian* FAITH of ONE only, was Prior to the Belief of a FATHER, a SON, and a HOLY GHOST, they mistake; for, the FAITH, as laid down in the NEW TESTAMENT, was Trinitarian, from the Beginning; long before either the EQUALITY of the THREE PERSONS, or the *Sabellian* Heresy were thought of, and it still continues *there* :—The Doctrine of the CHURCH is variable; but, the Doctrine of the SCRIPTURE is unchangeable, the Same yesterday, to day, and for ever. And hence are the Truths to be searched for, which are to be our Guides; and not from the Doctrines of particular Men or Sects,

Accordingly, in the First Ages of the CHRISTIAN CHURCH, the Christians believed in GOD the FATHER ALMIGHTY, as it is expressed in the APOSTLES CREED, and in JESUS CHRIST his only SON, our LORD; and there was no mention of TWO GODS; or any difficulty in believing that, the Whole CHRIST suffered and died, which is absolutely inconsistent with the SUPREMACY of the SON, and the CONSUBSTANTIALITY. And, This FAITH continued till the rise of the *Sabellian*

Sabellian Heresy; which consisted in the Belief of *One Singular ESSENCE*, to the FATHER and the SON, and was invented to answer an objection, that, the Christians believed *TWO GODS*.

And, here a Previous Question unavoidably obtrudes itself, *viz.* How it came to pass that, this Charge against the Christians first began. And, if we examine the question fairly, it will appear that, it *arose* from the *unguarded* Manner, in which the Fathers began very early to speak of CHRIST, as GOD: which was explained, and understood by many, in a Sense in every respect *EQUAL* to the FATHER. Thus, in the Epistles of *Ignatius* to Smyrna and Ephesus, the SON is called GOD; and Bishop *Bull* quotes *Clement*, as teaching that, we are to call CHRIST, GOD; and to think of him, as a GOD: and *Iustin* speaks in the same style. And we find, by *Arius'* Epistle to Bishop *Alexander*, that, they considered him as *CO-ETERNAL* with the FATHER, or, *CO-INGENIT* [*UN-BEGOTTEN* together] with the FATHER,—and, in his Letter to *Eusebius*, he objects to the notion, ...held by Bishop *Alexander*..., that; “the SON co-exists with the FATHER in an *un-begotten* manner, and that, GOD is *always*, the SON *always*.”—“We suffer persecution, because

“ we have said the SON *bath a Beginning*; but GOD
 “ *bath no Beginning* ;” * and Bishop Bull speaks in
 “ the same way, ...and argues as if the SON were
 “ in every respect, EQUAL to the FATHER... He
 “ that is truly and properly GOD, and begotten
 “ of the SUBSTANCE of GOD, must necessarily
 “ have All Things proper to GOD, must be In-
 “ finite, Immense, Eternal, Almighty, Uncreate,
 “ Immutable, and have the other Properties, with-
 “ out which there can be no true DIVINITY ;” †
 which plainly accounts for the Accusation, that,
 the Christians believed TWO GODS. And yet,
 the same Bishop Bull gives it as his own Opinion,
 and quotes from the ANCIENT Fathers, both
 before and after the Nicene Council: *Voce ipsæ*
FILLII et GENERATIONIS quibus iidem
 utuntur passim, primo suo conceptu innuunt SUB-
 ORDINATIONEM FILLII ad PATREM ge-
 nerantem &c, p. 252. ‡

Let

*...See *B. B. Mord.* Let. I. p. 21. Oñ. Qu. p. 39, also Ap-
 pendix, No. II. to Let. VIII. p. 119, 120. Qu. Oñ. p. 11,
 1167, 1168.

† On the *Nicene Faith*, Sect. III. ch. i. Eng. p. 319.

‡ ...These Phrases of SON and GENERATION, which
 these (fathers) make use of every where, in their Primary
 Acceptation, imply a SUBORDINATION of the SON to the
 FATHER, who begets... ,

Let us now see in what manner this Accusation was answered.

...I... And, in the first place, by the *Sabellians*. These allowed the high style, in which the SON of GOD was at that time spoken of in the CHURCH, as EQUAL to the FATHER, and SUPREME over All, and had, therefore, no other way to avoid the Accusation; but by denying the *PERSONALITY* of the SON with *Paulus Samosatenus*, and declaring that, the SON was not a SECOND PERSON; but the very Same PERSON with the FATHER; and, consequently, was not a SECOND GOD; but the Same *ONE SUPREME SELF-EXISTENT GOD*. And, for this heresy, *Paul ...of Samosata...* was condemned at *Antioch*, by the Eighty Fathers, about sixty years before the Council of *Nice*.

2. On the other hand, the *Antinicens* in general answered the Objection, *not by denying the PERSONALITY* of the SON; but his *SUPREMACY*; they argued that, GOD is the Head of the SON, and, if there is but One Principle or Head, how can there be *TWO GODS*? So says *Eusebius*, and *Athanasius* himself argues in the same manner, " *ὁὐτως ἐστὶ μὴν ἀπὸ τοῦ αὐτοῦ πνεύματος ὁ υἱὸς τοῦ Θεοῦ*. But One Principle, and therefore, but *ONE GOD*." Orat. 5.*

3. But,

* *Athan. con. Ar. Orat. 4. p. 467. Cud. 599. see B. B. Mord. Let. I. p. 115. Qu. Oct. 205.*

3. But, the Council of Nice gave a very different Answer. They say that, CHRIST being the SON of GOD, which they understood literally, he must be of the *same kind of Metaphysical SUBSTANCE* with the FATHER; * and *generated out of his Bowels*; and, though a Distinct PERSON from the FATHER, yet, being *joined to him* by a PERICHORESIS, he must be the Same ONE GOD; † The words of Athanasius himself are these, ο λογος ο εκ καρδιας γενησθων και εκ γαστρος γινωσκεις, the WORD, which *came forth from the Heart* [of GOD,] and *was begotten from his Bowels*. ‡

Many Sects were startled at this, as well they might be; And Arius, in his Letter to Eusebius, Bishop of Nicomedia, says, These “ Impieties we
“ cannot bear, though the Hereticks should threat-
“ en us with ten thousand deaths.” § “ GOD is
“ before him, and ABOVE him, as being His GOD;
“ and He (GOD) was before him, because, CHRIST
“ came forth from Him. But, if we understand
“ these, and the like expressions, I came, or I come
“ from

* Ben. Mord. Let. I. p. 21. Qu.. Oñ. p. 40.

† See Ben Mord. Let. I. p. 32. Qu.. Oñ. p. 60.

‡ Op. Tom. I. p. 539. Ben Mord. Let. VIII. ch. vii. p. 72.
Qu.. Oñ. 1082.

§ See Appendix, No. II. to an VIIIth Let. in continuation
of B. B. Mord. Apology, p. 120. Qu.. Oñ. 1168.

"from the Bowels of the FATHER, as a part of
 "the HOMOOUSION,...CONSUBSTANTIALITY...,
 "or an *Emission*, or *Production*, as some do; the
 "FATHER must be compounded, divisible, and
 "mutable, and even, * according to them, cor-
 "poreal: So that, as far as in them lies, GOD,
 "who is without Body, will be liable to all the
 "Accidents of Body." And, *Origen* speaks in
 the same manner, before *Arius* was born, viz.
 that, the SON cannot be *out of* the FATHER'S
 SUBSTANCE, without a Diminution of the Pa-
 ter-nal ESSENCE.†

Accordingly, Bishop *Crofts*, Author of the
 Naked Truth, observes that, the addition of CON-
 SUBSTANTIALITY, to the CREED drawn up by
Eusebius, "was the great cause of the Turks Con-
 "quests and Triumphs over Christendom. The
 "Arians, which were once the Major part of Chris-
 "tendom, chusing rather to turn *Turks*," ‡ than to
 believe the GOD of the Universe was Capable
 of Sufferings and Death. And the only way the
Athanasians have to avoid the force of this ob-
 jection of the *Arians*, is, by closing with the So-
 cinians,

* See Appendix, No. I. to an VIIIth Let, in continuation
 of *E. B. Mord.* Apology, p. 118. Qu., Qd., p. 1165.

† Com. on *John*, 306.

‡ Naked Truth, Part the Second, p. 16.

cinians, and declaring that, the Person, which suffered, suffered only *as* a MAN, and was ~~not~~ *not* *adversely* and, consequently, contradict their own Belief, that he was *out* of the *SUBSTANCE* of the FATHER.

But to return,* after *Arius* has established his Belief of the FATHER'S *SUPREMACY* over All he adds, in the same Epistle, "Wherefore there are *THREE HYPOSTASES*, the FATHER, the SON, and the HOLY GHOST." And here we see how the *Arians* understood the UNITY of GOD, and, at the same time, a TRINITY, ...by the adjunction... of SUBORDINATE PERSONS; (U) and how they answered the Objection of *TWO GODS*, and steer'd clear of the Errors of the *Athanasians* and *Socinians* at the same time.

For they understood the *GENERATION* of the SON to be *Figurative*, as it should be ...understood... through the whole *SCRIPTURE*; as I have proved in *Ben Mord.*† And so it was understood by the *ANCIENTS*, who considered *begot-*
ten

...* viz. from this Previous Question, see p. 139...

† *Ben Mord.* Let. VIII. ch. xiii.

(U) A TRINITY of SUBORDINATE PERSONS is clearly an inadvertency, since our Author before observed that, *Arius* had established his Belief of the FATHER'S *SUPREMACY* over All." see above p. 143.

ten and *made* as meaning the Same thing, and a *created Being* to be capable of the Same Perfections as a *begotten One*. (W)

And it is on Account of the Disagreement of the most ANCIENT Fathers with the NICENE FAITH, that

(W) Or, perhaps, the ANCIENTS considered even *created* and *begotten* as meaning the Same thing, and a *begotten Being* to be a *created Being*; for Arius thus expresses himself in his Epistle to Alexander Bishop of Alexandria:

"We believe ONE GOD, alone UN-BEGOTTEN, alone eternal, alone without beginning,—unmoved and immutable;—Who *begs* the ONLY-BEGOTTEN GOD, before all sempiternal times (*sempiterna tempora*);—Nor in such a manner, as that, when he had *existed before*, he was *begotten afterwards*; and was *then created* into a SON:—But the SON, being *begotten* before Time, and *created* and *made* before Ages, *did not exist before he was begotten*: but, being *begotten* without Time and before All things, he is *alone produced* by the FATHER *alone*." (See Appendix, No. I. to the VIIIth Letter, published as a Continuation of B. B. Moré. Apology, p. 117. Qu. Oâ. p. 1163.)

And again, in his Epistle to Eusebius, Bishop of Nicomedia, "We profess—that, the SON is not *un-begotten*, nor a Part of the UN-BEGOTTEN; that, he did not *exist of*, or *from* any Subject; [any thing before existing, as the Subject *out of which* he was made,] but by Will and Design, before Times and Ages;—and *was not before he was begotten or created*, defined or made, for he *was not un-begotten*." (See *ibid.* Appendix, No. II. p. 120. Qu. Oâ. p. 1168.)

that *Petavius* considers them all, as having corrupted the Purity of the CHRISTIAN FAITH, as does also Cardinal *Perron*; and *Gelasius* condemns their Writings, viz. *Hermas*, *Clemens Alexandrinus*, *Tertullian*, *Julius Africanus*, *Origen*, *Cyprian*, &c.

But certainly, if we are to be guided by TRADITION, we ought to follow those that are most ANCIENT, and nearest the Fountain Head; and these All favour the Principles of the *Arians*, or rather, these are the Doctrines, which the *Arians* follow; as *Arius* himself declares; and, we are told, by *Zonaras*, “that, *Arius* did not scruple to call “the WORD a Creature, and of an Other Nature, “and not CO-ETERNAL with the FATHER; but “that, *Arius* was not the Author of this Sect, “but *Origen*.”* And, *Petavius* observes that, “the TRINITY of the *Arians*, and not that of the “Homoeousians, was the FAITH.”†

As to the ANTIQUITY of the *Sabellian* and *Socinian* Doctrine of One Singular HYPOSTASIS,

it

**Jo. Zon.* Tom. III. Annal. see *Sand. Enuc. Hist. Lib. I. p. 231.*

† ...*Sandius* says, “I think it impossible but that the Conclusion infallibly following from the Premises stated, must have persuaded *Petavius*,” His words are these, “impossibile duco, quin *Petavio* persuasa fuerit conclusio ex his præmissis infallibiter sequens, scil. TRINITATEM] *Arianorum* esse Articulum FIDEI, non TRINITATEM *homoeousiorum*.” *Sand. Enuc. Hist. Eccles. Lib. I. p. 232, 233...*

it plainly appears to be a more ANCIENT Heresy, than that of the *Athanasians*; and to have given the first hint of the HOMOUOUSIAN, in the opinion of *Paulus Samosatenus*, who held the FATHER and SON to be *One* and the *Same ESSENCE*; to which, the *Athanasians* afterwards added the HOLY GHOST; for, it is undeniable that, the Opinion of *Paulus Samosatenus* was condemned at *Antioch*, by the Eighty Fathers, fifty or sixty years before the Council of *Nice*; and we are told, by *Theodoret*, that, the NICENE Form of FAITH was invented, to ruin the FAITH of the *Arians*.* See also to the same purpose, *Soc. ii. 39. Sozom. iv. 17.*

And here we may observe that, when a Heresy is once admitted, the CHURCH hardly ever recovers its primitive Purity, but something of the old leaven still remains. This was the case of the *Sabellian* Heresy, in believing the FATHER and the SON to be the Same SUPREME GOD. It was Introductory, some years after, to the Belief that, the FATHER, SON, and HOLY GHOST were ALL THREE of them the ONE Same SUPREME GOD: which run them into all the Difficulties, which arose from explaining how the SUPREME GOD could Suffer; and how the SON could Suffer, and *not* the FATHER or the HOLY GHOST.

It

But to return :

It must therefore plainly appear that, the FAITH of the Eighty Fathers, by whom *Paulus* was condemned, was Prior to the Heresies both of the *Sabellians* and *Atbanasians*. And indeed, *Atbanasius* himself says that, “ the Eighty Fathers, “ who condemned *Paulus Samosatennus*, affirmed “ expressly that, the SON is *not* of the Same ES- “ SENCE with the FATHER;” and we are told, by *Hilary*, that, “ they rejected the CONSUBSTAN- “ TIALITY.* And, What then could their FAITH be, but the Same which, *Arius* declares, in his Letter to Bishop *Alexander*, that, “ he received “ from his Ancestors ; and which had been pub- “ licly preached in the CHURCH, by *Alexander* him- “ self ; † and which, he (*Arius*) declares, in the “ CREED delivered to *Constantine*, that, he received “ from the Holy GOSPELS, as the whole Catholick “ CHURCH and the SRIPTURES teach us.” ‡

So then, if we would know the True Genuine FAITH of the CHURCH, we must go higher than the Doctrine of CONSUBSTANTIALITY of the FATHER and SON ; as believed by the *Sabellians*, or of the FATHER, SON, and HOLY GHOST, as believed

* *Ben. Mord.* Let. I. p. 31. Qu., Oct. p. 58, 59.

† See Appendix, No. I. to an VIIIth Let. in continuation of *B. B. Mords.* Apology, p. 117, 118. Qu., Oct. p. 1163, 1164.

‡ *Ibid* No. III. p. 122, Qu., Oct. p. 1171.

believed by the *Athanasians*; in short, to the same that was held by the *Platonists*, who supposed a *Subordination* and *Dependency* of the *Second* and *Third HYPOSTASIS* upon the *First*; and This was not only the Belief of *Justin Martyr*; but of *Clemens Alex. Origen*, and others of the *Alexandrian Schole*; and was maintained, by the Generality of the Christian Doctors, for the First Three Hundred years after the APOSTLES time; as *Athenagoras*, *Tertullian*, *Gregory Thaumaturgus*, *Dionysus Alexandrinus*, *Lactantius*, and many others; and therefore, till That time, the generality of the Christian Fathers represent the Platonic Philosophy, as really the same with the CHRISTIAN; or so near it that, they chiefly differed in Circumstances and Manner of Expression." *

But when the HOMOUSIAN was established, and the Subject of dispute was changed, from the Heresy of the *Sabellians*, to that of the *Athanasians*, the prevailing Party, under the name of *Orthodox*, began to look upon all men as Anti-trinitarian, who believed a TRINITY ...comprehensive... of *Subordinate HYPOSTASES*, and scouted all others ...than themselves... under the name of *Arians* and *Hereticks*.

* See *Cudworth*, p. 621. cited in *B. B. Merd. Let. I. p. 30.*
Qu. Oâ. p. 57.

Hereticks. So that, all other disputes seemed to be forgotten.

And this strange piece of Sophistry still continues, and the MODERN CREEDS are so formed, that, it appears to be a Heresy to acknowledge "ONE GOD and FATHER of All, who is ABOVE ALL, *παντοκράτωρ ὁ ἐν παντί*,"* "ONE GOD and FATHER, of whom are All things,"† for fear of *Arianism*.

And, upon this Mistake, some of our most eminent Divines have been considered, not only as Favourers of the *Arians*, but as Anti-trinitarians at the same time, merely because they believed the SUPREMACY of the FATHER; such as *Erasmus*, *Episcopus*, *Chillingworth*, ...and... *Sandius*, who declares himself to be *no Arian*; and tells us that, all ANTIQUITY was *Arian*;‡ and Cardinal *Perron* taxes *Eusebius*, *Irenæus*, *Tertullian*, with the same Heresy; and says, of all the Fathers before the Council of *Nice*, that, the *Arians* would be gladly tried by them. And it is upon the same Mistake that, we are told that, *Sir Isaac Newton* was not a Trinitarian; and yet, *Sir Isaac Newton* did not deny the PERSONALITY of the SON and HOLY GHOST, any more than *Arius*. In short, they were All of them both Unitarians and Trinitarians;

* *Eph.* vi. 6.

† *1 Cor.* viii. 6.

‡ *Sand.* Enuc. Eccles. Hist. L. II. p. 78. L. III. p. 15.

arians; but not in the MODERN Sense of the Words; but in the True and Proper Sense. They believed ONE GOD SUPREME, and THREE HYPOSTASES of PERSONAL AGENTS, the FATHER, Son, and HOLY GHOST, ...to be concerned in the CHRISTIAN Dispensation and Oeconomy... But they had too much Knowledge of the SCRIPTURE, to rank themselves under any particular Sect or Heteriarch; they were SCRIPTURARIANS; and knew no Title more honourable, than that of CHRISTIANS, nor any Rule of FAITH but the BIBLE; and Farther, as to the particular Doctrine of the SUPREMACY, which was held by these great Men, it was the FAITH of the Patriarchs before CHRISTIANITY, and coeval with the First Man, and capable of the strictest Demonstration.

The Truth of these remarks will appear plainly, upon examining into the Reasons, which the Socinians give us in the *Unitarian Tracts*, for looking upon *Episcopus* as an *Arian*, and comparing them with SCRIPTURE.*

1st. They tell us that, *Episcopus* asserts "the FATHER to be first in Order, (*i. e. Time*) in Dignity and Power."

Reply.

* *Brief Hist.* p. 12, 13. see *Episcop.* Theol. Institut. L. IV. c. 32, 33, 34.

Reply. It is granted; and what says *St. Paul*? *Eph. iv. 6.* He says the very Same thing
 “there is *ONE GOD* and *FATHER* of All, who
 “is *ABOVE ALL.*”*

2dly. *Episcopius* says, “Three equal Persons
 “in God or in the Godhead, make Three Gods.”

...Reply... And what says *St. Paul*? He admits
 the *EXISTENCE* of *THREE PERSONS*; and says
 “Now there are Diversities of Gifts; but the Same
 “*SPIRIT*; and Differences of Administrations
 “but the Same *LORD*; and there are Diversities
 “of Operations; but the Same *GOD*, which
 “worketh all in all.”—And he denies the *EQUALITY*
 in the words just mentioned, that the *GOD*
 and *FATHER* of All, is *ABOVE ALL.*

3dly. We are told that, *Episcopius* “denies
 “That the Lord Christ is the Son of God by sub-
 “stantial Generation from the Father’s Substance.”

...Reply... And, can a single Text of *SCRIPTURE*
 be produced, in proof of such a notion, that is not
figurative? Not one. See *Phil. 10.*† On the
 contrary, *Jerom* honestly owns “that, the *APOSTLES*
 “themselves were not such Proficients as to un-
 “derstand

* *Eph. iv. 6.*

† *Phil. ii. 10.*

derstand the *Eternal GENERATION* of the Son from the *FATHER'S SUBSTANCE*.* And, what is much more to the Purpose, the *HOLY GHOST* declares that *CHRIST* should be *subordinate*, Capable of Suffering; but, the *Impassible SUBSTANCE* of the *FATHER* is not so...†

It does not appear then, from any of these reasons, that, the *FAITH* of *Episcopus*, or any of These great men, was Different from that of *St. Paul*: whether we call it *Arianism* or *Orthodoxy*, or *Genuine CHRISTIANITY*.

It must be allowed, as we are told by *Plateolus*, that, the *Arians* admitted only the holy *SCRIPTURE*; rejecting the learned and holy *Interpreters*; and, it is probable, our most learned *Divines* have acted in the same manner with regard to the *SUPREMACY* of the *FATHER*. And hence it came to pass; that, the *Arians* were said to be so numerous, as to possess, in a manner, the extent of the whole *World*; and to exceed the *True Believers*,

* *Patrick's Witnesses*, Part I. p. 12. ...where the Words are "the *Eternal GENERATION* of our *LORD JESUS* from the *ESSENCE* of the *FATHER*."

† *Ben Mord. Apol. Let. VIII. ...ch. ii. p. 10. Qu. Oa. p. 970...*

lievers, "as the Sands of the Sea do the Stars
"Heaven." *

As, the Absurdity, of confining the Word Unitarian to the *Sabellians* and *Socinians*, must appear from what is already said; So, the Absurdity, extending the Word *Arian* to the FAITH of *Epicopius*, &c, ...merely because he asserted the *SUBORDINATION* of the SON to the FATHER, and denied his *LITERAL GENERATION* from the FATHER'S *SUBSTANCE* or *ESSENCE*., is no less manifest; for then, the *Socinians* themselves must be *Arians*, by the same Rule: For, they assert the *SUPREMACY*, and deny a *TRINITY* of CO-EQUAL, and the *LITERAL GENERATION* of the SON from the FATHER'S *SUBSTANCE*.—But, the true and most material Difference, between Them and the *Arians*, is that, the *Arians* believe the *THREE PERSONS* to be *THREE* Distinct *AGENTS*, and the *Socinians* believe they are *ALL ONE* and the Same;† upon which Account Dr. *Samuel Clarke* ranks them with the *Sabellians*.

"It is with great Violence to the Text of *Job* i. 1. and to the whole Scope of the GOSPEL that the *Sabellian* and some *Socinian* Writers (whose Notions, tho' seemingly most contrary, yet

* *Ben Mord. Apol. Let. VIII. ch. iv. ...p. 31. Qu. Oe*
1007. from *Au'stine's* Epist. ad *Vincent*...

† See above p. 36. Note T.

in reality amount in the End to the same thing) expound this Passage of [*the Ἀγίας σοφίας*] the Internal [word or] Reason or Wisdom of God: In the beginning was REASON and REASON was with God, &c. As if the PERSON, who came to be incarnate for us, and to die for our Sins; was nothing but an *Attribute* of the FATHER, without any real and proper *Being*.*

Now, as I firmly believe the Conversion, both of Jews and Mahomedans, will be brought about, in time; by the common Principle of ONE SUPREME over All; it seems to me that, the *Athanasian* Notions of THREE SUPREMES, and the *Socinian* Opinion of NO real PERSONALITY to the SON and HOLY GHOST, will both of them vanish, as if they had never been; upon the return of the ANCIENT Doctrine, that, the SON and HOLY GHOST are INFERIOR to the FATHER, and Capable of Local Motion. And these Principles being firmly believed, both by Jews and Mahomedans, are clear already of the most important objections, which appear against the Christian Errors.†

The

...* Dr. S. Clarke's Script. Doct. First Edit. p. 85, 293, 288, 289, &c...

...† Errors of Christians meaning, not Errors imputable to Genuine CHRISTIANITY itself; but the Corruptions, wherewith Christians have corrupted it, in almost every Age and Sect...

...The Doctrine of Mahomed considered with respect to the SUPREMACY of the FATHER, and the FILIATION of JESUS CHRIST...

I have therefore carefully considered the Doctrine of Mahomed in respect of the Capital Principle of the KORAN, in which he is charged with Blasphemy, by Bishop *Pearson*; because it does not allow that GOD hath a SON, Who is His EQUAL.

The Bishop's words are these, "It was the chief design of *Mahomet* to deny this truth, (that God always had a Son) because he knew it was not otherwise possible to prefer himself before our Saviour." And again, "He [*Mahomet*] frequently inculcates that Blasphemy in his Alcoran, that God hath no such [eternal] Son, nor any equal with him."

I shall make some observations upon this, and shew it to be rash, and indefensible.

And 1st. The Bishop says, "it was the Chief Design of *Mahomet* to deny this truth, that GOD always had a SON, (because it was not otherwise possible to prefer himself before our SAVIOUR."

But, how did he...[Bishop *Pearson*]... know that, it was the Impostor's Design? He never declared it

* On the Creed, Art. II. His only SON, 136.

to be so: nor is it probable.—Do our Divines think that, they have a right to charge the Mahomedans with what accusations they please, whether true or false? Do they imagine the way to convert them is, by making them more their enemies than they are; or making them appear to differ from us more than they really do? St. Paul, at Athens, used a different method. He availed himself of the “Inscription *To the unknown GOD*.”* And, if we were sincere in our prayers for their Conversion, We should rather avail ourselves of all the passages in the KORAN, which favour our Opinions; at least, the Principles of common justice and probity should prevent us from laying to their charge, things, which they know not.

“One Prophet,” (says the Bishop) “may be greater than an other, and Mahomet might persuade his credulous Disciples that he was greater than any of the Sons of Men.” †

But Mahomed never once declares, Himself to be “greater, than any of the Sons of Men.” On the contrary, he has told us that, our SAVIOUR healed him, that had been blind from his birth; and the leper; and did bring forth the dead from their

* AG. xvii. 23.

† On the Creed, Art. II. His only Son, p. 136.

their graves; by the permission of GOD; * **KORAN**, ch. v. p. 97. which he himself never pretended to do.

It is plane, to me, that, when **GOD ALMIGHTY** permitted the Errors of Mahomed, he set boundaries to them; and did, at the same time, admit of such Truths, as should serve to purify the **CHRISTIAN CHURCH**, and bring them to the Same **FAITH**, which was reveled to the Patriarchs; but **All CHURCHES** have since been corrupted.

I allow that, This Doctrine, which the Bishop calls Blasphemy, is strenuously insisted on, in the **KORAN**; and is looked upon, as to its importance, as equal to the Third Part of the Whole **KORAN**, in the last Chapter but two; † the words of which are these; "say, **GOD is GOD**; the **ETERNAL GOD**; "he begetteth not, neither is he begotten; and there "is not any one Like unto him." But why must this be Blasphemy, rather than the Decree of the Fourth Council of *Lateran*, that **GOD** is, "quædam summa res, nec genita, nec generans, nec procedens."—

In
* *Sale's Koran*, ch. v. p. 97. ... "God shall say, O **JESUS** Son of **MARY**, remember my favour towards thee——when I strengthened thee with the holy Spirit——and thou didst heal one blind from his birth; and the leper, by my permission; and when thou didst bring forth the dead from their graves, by my permission."...

...† *Ibid.* ch. cxii. p. 307...

In short, it is the First Principle of NATURAL RELIGION *en son Dieu seul* ; ...that, GOD is ONE... The *Romanists* may tell us of the Mother of GOD, and call her the Queen of Heaven, but which are the most blasphemous in this respect, the Christians or the Mahomedans.

I shall now procede to consider the Point itself, upon which the Mahomedans were called Blasphemers.

It is, because it is affirmed that, the GOD of the Universe *has* NO EQUAL; and, *does not beget* Children.

The 1st of these Assertions falls in with the most ANCIENT of the CHRISTIAN CREEDS; and the Words of SCRIPTURE, that, ONE GOD the FATHER of All is ABOVE ALL.

And as to the 2d Assertion, that, "it becometh "not GOD to get Children," KORAN, Ch. xix. * "they have falsely attributed to him Sons and "Daughters," Ch. vi. p. 109.† it is plainly meant, by a *Generation Similar to the Generation of Mankind*; as appears by the Reason, which is given, Ch. vi. "How should he have Issue, since
" he

* Koran, ch. xix. p. 255. † *Ibid.* ch. vi. p. 109.

"he has no Consort." Whereas, the Impostor made no scruple to allow that, he was *begotten by the Immediate POWER of GOD*; or by the *ANGEL GABRIEL*, p. 250. * which is the very reason given by St. *Luke*, why he was to be called the SON of GOD. "The HOLY GHOST shall come upon thee, &c. therefore, that holy thing, which shall be born of thee, shall be called the Son of GOD."†

And the learned and candid *Meric Casaubon* very justly observes, after mentioning the High Titles given

* *Ibid.* p. 250. ... "And remember, in the book of the *KORAN* the Story of *MARY*;——we sent our Spirit *GABRIEL* unto her,——She said, I fly for refuge unto the mercifull GOD,——He answered, Verily I am the Messenger of thy LORD, and am sent to give thee a holy son. She said, How shall I have a Son, seeing a man hath not touched me, and I am no harlot? *GABRIEL* replied, so shall it be: thy LORD saith, This is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him:

P. 251. ...It is not meet for GOD that he should have any son: GOD forbid! When he decreeth a thing, he only saith unto it, Be; and it is. And verily GOD is my LORD, and your LORD; wherefore serve him: this is the right way. Yet the sectaries differ among themselves concerning *JESUS*: but woe unto those who are unbelievers, because of their appearance at the great day,"...

† *Luke* i. 35.

given to CHRIST in the KORAN; such as, "VERUM
 "BUM, SPIRITUM, and ANIMAM DEI;" they "ac-
 knowledge enough of CHRIST, to make him, in
 point of Reason or rational Consequence, in very
 deed, the SON of GOD, begotten of GOD (in a
 mysterious incomprehensible way :) and born of
 the Virgin Mary:" * tho' not generated after the
 manner of men; and I will add, tho' not a Part of
 GOD, as supposed by Tertullian; nor out of the SUB-
 STANCE of GOD, GOD as supposed by the Acha-
 nasians, † in Contradiction to his Immutability and In-
 divisibility. And that, he [Mohammed] had no
 Design to blaspheme, in these assertions, appears
 plainly from what is said in the xliii Chapter of the
 KORAN, at the End, "If the Merciful had a Son,
 "verily I would be the first that would worship him."

But nothing will satisfy the Bishop, except a Lite-
 ral GENERATION, or Communication of SUB-
 STANCE; a Notion, which appears in the Moham-
 medans, as it did to Arius, and before him to Origen,
 and does now to many learned Christians, as more a-
 greeable to the Principles of an Anthropomorphite,
 or a Material and Corporeal God, than to the pure
 notions of an Un-changeable and In-divisible SPIRIT.

* Casaubon of Credulity and Incredulity, p. 86.

† See back p. 141, 142, 143.

But I have already examined this Opinion, in all the Lights in which it has been represented, by either ANCIENTS or MODERNS, in "*Ben Mordecai's* ...Apology..."* And observed, in my "Thoughts on the Nature of the Grand Apostacy,"† that "*Irenæus* laments that, the *Gnosticks* and *Valentinians* did, by their Craft and Subtlety, draw away those from the TRUTH, who did not keep a Firm FAITH in ONE GOD the FATHER ALMIGHTY,"‡ *ταῖς μὲν ἑρμῆσι τῶν ἑστῶτων καὶ τῶν κρυπτῶν διαφύλασσοντες.*

Pa. 40. But I return to consider the particular Intercourse between GOD and MAN, which the Writer of the Discourses here speaks of, § and which requires a special examination.

Pa. 40. We are told that, it was "the supreme Lord and Governor of the world,—who "spoke to the Patriarchs in the early ages."

And This is true : But it is *not* true, that, he spake to them PERSONALLY.

It is true, that, his "providential care upholds all things :—" But, it is *no less* true, that, he does this, by his SON, "by Whom, he created, *Jo. i. 2.* ||

and

* Let. VIII. ch. vii. viii. ix. x. † P. 33.

‡ L. I. c. i. § See back p. 123. || *Jo. i. 1, 2, 3.*

and upholdeth all things;" *Heb.* i. 2, 3, (X) and "by Whom," as *Arius* says, † agreeably to *St. Paul*, † "he created the Aions or Ages, and all other things."—All This is True; nay more, *viz.* that, *JEHOVAH* "walked in the Garden," and "came down to see the Tower," and "appeared to Abraham, as a MAN," and "went before the Israelites," and "descended on Mount Sinai," &c. §

But

(X) *Heb.* i. 3. *ὅτι τὸ πρῶτον τὸν κόσμον διὰ τῆς ἀρχῆς αὐτοῦ.*

This seems to be spoken, *not* of the FATHER, (as *Dr. Lardner*, the reputed Author of the Discourses observed upon, appears to have understood them) but of the SON exercising the FATHER's Authority and POWER: and from *Heb.* in the 2d ver. to *διὰ τῆς ἀρχῆς αὐτοῦ* here in the 3d ver. seems to be Characteristically Descriptive of his PERSON, Authority, and Office, when he appeared as the *JEHOVAH ANGEL*, or the ANGEL of *JEHOVAH*'s Face and Presence, in Whom was his Name, (*Ex.* xxiii. 21.) under the Jewish Theocracy, and when he governed and directed All things, *τὸν κόσμον διὰ τῆς ἀρχῆς αὐτοῦ*, by the word of his (*viz.* of the ALMIGHTY's) POWER, which was placed in Him, and, with which He was invested, and by virtue of which Authority he then acted: for that, by his Name which GOD had placed in Him, is meant POWER, DOMINION, and Authority, see ver. 4. also "The Salvation of All Men." p. 186.

† See *Arius*'s Epist. to Bishop *Alexander* in No. I. of An Appendix to an Enquiry, &c. as an VIIIth Letter to *B. B. Mord*'s. Apology, p. 117. Qu.. Oñ. p. 1164.

‡ See *B. B. Mord*'s Apol. Let. II. p. 37. 50. Qu.. Oñ. p. 295, 320. and Let. VI. p. 56. Qu.. Oñ. p. 698.

§ See *B. B. Mord*. Let. II. p. i. Qu.. Oñ. p. 228.

But here I must observe that, he reveled himself to the Patriarchs, *by the very Same Person, JESUS CHRIST; by Whom* he reveled himself, in the Latter Ages of the World, to All mankind; and conclude that, Whatever is spoken of, as being said or done *by the SUPREME LORD and GOVERNOR* of the World, is to be understood in the same manner, that is ...as being said or done, at his Will and Pleasure,... *by the Ministration and Mediation of his SON, as the Immediate and Efficient Cause.*

And indeed, it could be no otherwise. For St. *John* declares that, "*No Man hath seen GOD* at any time, the Only-begotten SON, who is in the bosom of the FATHER, *he hath declared him,*"* (*Jo. i. 18. & nemo representavit.*†) And again, *No Man hath seen GOD*, at any time, † *Jo. iv. 12.* And CHRIST himself says, "*Ye have neither heard his Voice, nor seen his Shape, &c.*" § *Jo. v. 37.* And St. Paul says, *No Man hath seen Him, nor CAN see Him.* ||

Who then could the ELOHIM be answering to the Word *Jo. i. i.* ** who is described by *Moses*, as *walking in the garden of Eden; coming*

* *Jo. i. 18.*

† See *B. B. Mord. Let. II. p. 10. Qu. OR. p. 244. See p.*

3. Note U. *Qu. OR. p. 231. Note U.*

‡ *Jo. iv. 12. § Jo. v. 37. || 1 Tim. vi. 16. ** Jo. i. 1.*

to see the Tower of Babel; appearing to Abraham and Aaron, and Nadab and Abihu; and speaking to Moses out of the bush; at which time, he is not only called JEHOVAH, but the ANGEL of JEHOVAH?—The ANCIENT Jews, as well as Christians, believed it was the ANGEL, in whom GOD put his Name, and who is therefore called JEHOVAH, and his ANGEL, *Exod. xxiii. 20, 21, &c.*† And, if this be true, he must have existed in the days of the Patriarchs; ¶ for the proofs of which, I refer the Reader to *Ben Mordecai's* Ild. Letter. ‡

This

¶ [“GOD, who, at Sundry times and in diverse manners, spake in times past unto the Fathers, [immediately] by the Prophets,” ...making Them the Immediate Deliverers of his LAW and REVELATIONS... “has, in these last days, spoken unto Us [immediately and PERSONALLY,] by his SON,” ...or, by his SON immediately and PERSONALLY... *Heb. i. 1.* (Y)

And again, “If the word Spoken by ANGELS” ...i. e. by MESSENGERS... “was steadfast, &c. how shall we escape, if we neglect so great Salvation, which, at the first, began to be spoken by the Lord.” *Heb. ii. 2, 3.*

(Y) GOD, the SUPREME BEING, was used to speak to Them of Old Time, through the Medium and Ministration of the Prophets; to whom CHRIST (the promised MESSIAH, then

* *Exod. iii. 2, 4, 6, 7.* see *Ben Mordecai's* Letter II. p. 6. Q^u. O^u. p. 236.

† *Exod. xxiii. 20, 21, &c.*

‡ Where it is proved that, this PERSON was not the SUPREME JEHOVAH, but the ANGEL of JEHOVAH, and called by the Name, because He had put that Name upon him. (from an earlier Copy.)

This is an Argument, which the Socinians do not chuse to enter into; otherwise it would probably have been considered in these Discourses.

However,

What can be more evident than that, CHRIST is not called the SON of GOD, nor κυριος the LORD, till his Parousia in the Flesh.

He ... (GOD) ... reveled himself to the Fathers by Moses; and by the ANGEL of the COVENANT, but afterwards, by the SON of GOD, the LORD of Glory, in the Flesh.]

in the Character of the ANGEL of JEHOVAH; or the JEHOVAH ANGEL, under the Jewish Oeconomy and Theocracy) gave Commission, and sent them to the House of Israel, to be the Immediate Dispensers of the Will and Decrees of Heaven, (rising up early and sending them, as himself expresses it. *Jerem. vii. 25. xxv. 4. xxvi. 5. xlv. 4.*) Herein yielding to their own request, (*Exod. xx. 19. see also Deut. v. verse 23.—31. both inclusive*)—The ANGEL of JEHOVAH, therefore, instructed Moses and the Prophets after him, from GOD; and the Prophets, thus instructed by Him, then declared the Will of GOD, to those they were sent to.

But, in these *Latter Days* of the GOSPEL, GOD the SUPREME BEING has spoken to Us (who live since the coming of CHRIST) *more immediately and directly by the JEHOVAH ANGEL Himself in Person*, (and in Character of the SON of GOD, the MESSIAH sent by GOD) no longer using the *Ministration* of any Prophet as a *Second Medium* for conveying or communicating to us the knowledge of the Divine Will.—But the ANGEL of JEHOVAH, now become the SON of GOD, and made manifest in the flesh, began to speak to Us who live to see His Day, *i. e.* the Times of His GOSPEL *immediately Himself in Person.* (see *B. B. Mord.'s Apol. Let. II. Postscript, p. 48. Qu. Qd. p. 317.*)

However, Mr. Lowman has thought proper to take notice of it, and to observe upon it, that, "The imaginary appearance of a *Second* Jehovah is nothing more than the appearance of the *Invisible* Jehovah himself, by *SYMBOL*."*

And, in the same sense, Mr. Lowman tells us that, "Plagues and Earthquakes, and other Visitation^s of God are called the Angels of God."†

1. Reply. Now, in the first place, I am not able to conceive how any one, who is called in SCRIPTURE by the Name of JEHOVAH, and the ANGEL of JEHOVAH, and who appears and converses with men, can, in any sense, be called a SYMBOL.—Bishop Bull says, very truly, that, GOD the FATHER hath never been seen, not even by assumed Appearance, or Shape or Symbol; nor can be seen, &c.‡

2. In the second place, It is true that, a Plague or an Earthquake may be called the ANGEL or MESSENGER of JEHOVAH; but, it is never called JEHOVAH; nor said to converse with men; which is a very different thing.—

* ...See Mr. Lowman's Three Tracts, p. 13, 16, 17, 18, 19...

† ...Ibid, p. 26...

‡ Bulli Opera, 268, 275. see B. B. Mord. Let. VIII. c. ii. p. 9, 10, Qu., Oa. 969.

In short, it is undeniable, that some One, called **JEHOVAH**, appeared to the Patriarchs; and was therefore *visible*. He appeared to several Persons at the *same* Time; and therefore, his Appearance was *real*, and *no Vision*; He *conversed* with them *rationally*; and, therefore, was *no SYMBOL*; but a *Real Person*; And, as the awful Name of **JEHOVAH** was never put upon any visible Person, except upon **CHRIST** himself, he must be the *Same* **JEHOVAH** and *by* Whom, All the Evangelists connect the **OLD** and **NEW TESTAMENTS**; even the **ANGEL** of the **COVENANT**, or the **CHRIST**; and, consequently, he *existed long before* his Birth of the Virgin Mary.

On the other hand, I might here add, that, we have no other Medium, by which we can prove that, **CHRIST** was, in any way, "King of the Jews," or at all concerned, as the Person, who "led them in the Wilderness," or "sent his Prophets" among them; or that, the Temple was "His Temple;" or the People of the Jews, "His People," &c. §

That *Arius* was Right, in believing **THREE HYPOSTASES** or Distinct **SUBSTANCES** to be spoken

* See above p. 165, Note ¶.

† ...*B. B. Mord.*'s Let. II. p. 4. Qu.. Oæ. p. 233. also p. 27. Qu.. Oæ. p. 279, &c...

‡ *Ibid.* Let. II. § see *Ibid.* Let. ...II. III. IV...

spoken of in SCRIPTURE, the FATHER, SON, and HOLY GHOST; in opposition to the Socinians and Subellians, who believed but ONE; see the Texts quoted by Dr. Clarke, in his Scripture Doctrine, Part II. § LV. with his Observations upon the Texts.

Here you find *Thirty* or *Forty* times repeated, Systematically, and in the same order, the FATHER, SON, and HOLY GHOST; the FATHER, the SON, and the SPIRIT, which clearly proves *THREE* Different PERSONS to be meant. For, to suppose the FATHER, and HOLY GHOST, to be spoken of the Same PERSON, is as absurd, as if it was said, the FATHER, the SON, and the FATHER; or as if it was said, the FATHER, the SON, and JESUS CHRIST.*

Pa. 41. From this page to the 49th is filled with Texts to prove that, there is but ONE GOD, even the FATHER; but nothing to prove that, the word *God*, in the NEW TESTAMENT, and *Elohim* in the OLD, is never used of any Other Person than the SUPREME JEHOVAH.

And the next pages ...to the 60th inclusive... are filled with Texts to prove, that, CHRIST is in Scripture called a MAN; which no *Arian* or *Orthodox* denies. But

* ...See below, in p. 172, our Author returns to the farther considerations of the 40 p. of Mr. Lardner's Discourses....

But these Observations can be of no use to the Socinians, unless they could also prove that, the WORD of GOD *never existed in any Other State — than that of a Man*; — that, He *was not, ...in any sense..., &c., ...nor is so called in SCRIPTURE...*; — that, *All things were not made by Him*; — that, He *did not order the different Dispensations*: — all which is no less contrary to plain Texts of SCRIPTURE, than to the *Arian* and *Orthodox CREEDS*.

Pa. 61. “It may be here enquired, If Jesus “was a man, with a human soul and body, how “could he know all things? And how could “he work so many miracles? The answer is to “this purpose: *God was with him*. And the “Father, in him, did the works.” Pa. 64.

Reply. It is true that, “*GOD was with him,*” and “*did the Works;*” But not PERSONALLY; but, *by the AGENCY* of the HOLY SPIRIT, given to him without measure; viz. the Same SPIRIT, by whom the Prophets were inspired, and performed their Miracles.

Pa. 64. “The Spirit of God is God himself,” — and “not a distinct intelligent agent;” — “as “the spirit of a man is the man himself.” Pa. 65.

Reply.

Reply. This cannot be the Sense in any of those Texts, where the HOLY SPIRIT is *instructed* *What to say and do*. See back p. 63, 64, 65, 67, 68.

And, to confirm this beyond contradiction, I refer the Reader to Mr. *John Bidel's* "XII Arguments, drawn out of the Scripture;" see Tract 2d, in the 1st Vol. of what is generally called the *Unitarian Tracts*; in which the following Propositions are proved from SCRIPTURE.

"1. He, that is *distinguished from* GOD, is not GOD.— 2. He, that *gave* the HOLY SPIRIT, was JEHOVAH alone, therefore the HOLY SPIRIT was not JEHOVAH.— 3. He, that *speaketh not of himself*, is not GOD.— 4. He, that *beareth from another what he shall speak*, is not GOD.— 5. He, that *receiveth of another*, is not GOD.— 6. He, that is *sent by another*, is not GOD.— 7. He, that is *the Gift of* GOD, is not GOD.— 8. He, that *changeth place*, is not GOD.— 9. He, that *prayeth unto* CHRIST to come to judgment, is not GOD.— 10. He, in *Whom Men have not believed, and yet have been Disciples and Believers*, is not GOD.— 11. He, that *hath an Understanding distinct from that of* GOD, is not GOD.— 12. He, that *hath a Will distinct in number from that of* GOD, is not GOD."

The unhappy Fate of this able *Socinian* Writer is well known, and his zeal very remarkable. He thus addresses the Reader.

“ Christian Reader, I beseech thee, as thou tenderest thy Salvation, that thou wouldst thoroughly examine the following Disputation, in the fear of God, considering how much his Glory is concerned therein; and at any hand forbear to condemn my Opinion as erroneous, till thou art able to bring pertinent and solid Answers to all my Arguments; for thou must know, that tho’ I have contested with sundry Learned Men, yet hath none hitherto produced a satisfactory Answer to so much as one Argument. Farewell. J. B.”

These Arguments appear to me unanswerable; and I do not find in the Discourses or Essays now before me, that they are attempted to be answered; notwithstanding the contrary Doctrine is here ... in them... laid down with so much confidence.

Pa. 40. We are told that this ... “ third scheme... ” is sometimes called the doctrine of the *Nazareans*.*

Reply. I answer, in the words of Mr. *Chillingworth*, “ The BIBLE; the BIBLE, I say, the BIBLE

* ... “ considered ” in Mr. *Lardner*’s Discourses, “ concerning the Deity and a Trinity, and the person of Christ.” ...

BIBLE only, is the Religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable Consequences of it, well may they hold it as a Matter of Opinion; * but not as a Matter of FAITH or RELIGION."

The FAITH of the Nazareans is no rule to us. We have No Dependence upon Bits and Scraps, picked up from books of *No divine Authority*. — And for these Two reasons. 1st. Because, the Sense of such *detached quotations* are generally hard to catch, and a various reading or translation sets us all afloat; as we find by several late disputes.† 2d. Because, when it is caught, with great pains and learning, it is good for nothing; as we can have No Dependence upon it.—

Let any man read the Evidence of the Fathers for the Millenium in Mr. *Chillingworth's* vth Additional Discourse,‡ and he will find great reason to suspect that, a passage in *Justin Martyr* has been corrupted: which notion is followed by *Mede* and *Tillotson*.

* ...The words "but as a Matter of Faith or Religion, neither can they believe it themselves, nor require the belief of it of others." *Religion of Protestants, &c.* Ch. vi. N. 56, cited in *B. B. Mord.'s* Let. I. p. 78, Qu.. Oct. p. 145. Ninth Edit...

† See Bishop *Bull*, English, Vol. I. p. 161. Note on *αὐτοκρατορ*, in p. 160.

‡ ...An Argument drawn from the Doctrine of the Millenaries against the Infallibility of the ROMAN CHURCH...

Tillotson. But we are now told, by a learned and respectable writer, that, these learned men, *Chillingworth*, *Mede*, and *Tillotson*, "have unwarily violated the idiom of the language, the sense of the context, and the authority of the best editions."*—And so, Gentlemen, to the Right about as you were.—

But this is not the worst Evil. We had some notion of setting the matter right, from *Papias* the first Chiliaft, whose Character we find to be respectable in *Eusebius's* Ecclesiast. Hist. † where we are told that, he was an Eminent Bishop, learned and eloquent, and knowing in the SCRIPTURES; and yet, within the compass of three Chapters farther on, ‡ He is represented, by the very same *Eusebius*, as it is expressed by the learned writer just mentioned, "as little better than a Credulous old Woman." § A fine Foundation this, to build our FAITH upon? And yet, if we cannot trust *Eusebius* for three Chapters together, whom can we trust, either for the Truth of the Doctrine, or the Authenticity of the Copy. To say nothing of the uncertainty we find,

* ...See "An Apology for Christianity, in a Series of Letters addressed to *Edward Gibbon*, Esq. by *Dr. R. Watson*," now Bishop of Landaff. see Letter Second, p. 69...

† *Euseb. Eccles. Hist. Lib. III. ch. 36.* ‡ Ch. 39.

§ ...*Watson's* Apology, p. 67...

find, in the dispute between Bishop *Bull* and his adversaries, What the FAITH of Nazarenes was. *

Attend for a moment to what *Episcopi* replies, "to Father Wading's *empty Boasts of Fathers and Councils*," quoted by Bishop *Bull* in his Preface to "The Judgement of the Catholic Church." "You shall never engage me in that *DRUDGERY*, my Friend; I seek no applause from such low Enterprizes, nor envy them the Glory of their great Reading, and capacious Memory, who are pleased to spend all their time and pains in those *WILD* Researches of Fathers and Councils. I am not for buying Repentence at such a Price."† And a little after, he says, "This is the reason why I do not give myself much trouble about them."

"But oh! (says Bishop *Bull*,) that he had excepted the Fathers of the three first Ages at least!"‡

Reply. And why should they be excepted? Inquire into the opinion which *Jerom* has given of them,

* See *Unit. Tracts*, Vol. III. or, A Third Collection, Tr. vii. p. 40.

† ...*Episcopi* ad Wading de Cultu Imaginum, Vol. I. p. 132 and 133. Ed. Bleau, Amsterd...

‡ ...*Bull's* Preface to the Judgment of the Catholick Church, English, Oct. p. 105...

them, * that, they did not care what they said to serve their argument. — Consult what has been said both by Protestants and Papists, in my “Thoughts on the Grand Apostacy.” † — Consult their absurd Doctrines, in Mr. H——, *Apocryphica*. — Their absurd Criticisms, in *Whitby’s Stricturæ Patrum*. — Consult the Contradictions in them, not only from one another, but from themselves. ‡ — And the Testimony they have given to lying miracles, performed by Relicks, &c. — Lastly, Let any man compare what he finds to be quoted from them, by *Jurieu*, and *Petavius*, and *Sandius*, on one side of the question; and by Bishop *Bull*, &c. on the other Side; and his whole FAITH, If founded upon what They say, will appear to be a Religion of absolute Contradiction.

In short, there is nothing to be depended upon in these researches, but loss of Time, and a State of Confusion. §

And nothing can be conceived more ridiculous, than what has been said, both by Philosophers and Fathers. And it is an absurd Attempt to seek for Fame,

* See *Ben Mord’s* Apol. Let. VIII. ch. iii. p. 22. Qu. Oct. 991.

† P. 83, 160.

‡ *Ben Mord*. Let. VIII. ch. vii. p. 74, 75. Qu. Oct. p. 1086, 1087.

§ See *Daille*, Eng. 289. *Ben Mord*. Let. VIII. ch. vii. p. 76. Qu. Oct. p. 1089.

Fame, or the Character of a Learned Man; by quoting their Opinions, as they are so easily to be met with already collected, in greater abundance, in two or three different books, than a man could collect from the Original Writers in his whole Life.

Pa. 70. "The scheme now represented, (viz. "the Socinian,) seems to be the plainest and most "simple scheme of all."

Reply. There is no doubt of it. But, if *Plainness* and *Simplicity* be of such merit, I am afraid it must give place to *Deism*. For, every Truth, that is not to be known by *Plain* and *Simple Reasoning*, must, when discovered, bring with it other Truths, which may be understood differently, and be the Subjects of Altercation.

And no Revelation can be imagined more extraordinary, than "the Mystery of Godliness;"* or, more worthy our Study. But this being, in some Articles, contrary to the Philosophy of

* 1 Tim. iii. 16.

of the Times, especially in what related to the Crucifixion and Death of CHRIST, the *Basiliidians*, *Cerinthians*, and *Carpocratians*, though it would be more *Simple* and *Plain* to maintain that, the SON of GOD *did not suffer*, but *Simon* the Cyrenean in his stead; Others say, his *Human NATURE* only suffered, and the *Mohammedans*, that, He *did not suffer at all*. *— In like manner, the very extraordinary things, which are told us by *St. John*, viz. that, CHRIST *existed with GOD in the Beginning*; and *took Flesh afterwards*, &c. are all avoided, in the *Plain Simple Scheme* of the *Socinians*; who believe that, CHRIST *never existed in a Character superior to that of an inspired Prophet*.

And, thereby, the *Socinian* has the Same Kind of Advantage over the *Arian*, and *Orthodox*, in *Simplicity* and *Plainness*; by believing *only One Half* of the REVELATION; that the *Deist* has over the *Socinian*, in disbelieving the *Other Half*.

Pa.

* ...“ they slew him not, neither crucified him, but he was represented by one in his likeness;”—“ They did not really kill him; but GOD took him up to himself:” *Salé's KORAN*, Ch. iv. p. 79...

Pa. 70. "Whatever may be the simplicity of
 "this scheme, even they who have seemed to
 "receive it, in the main, have corrupted it, and
 "suffered themselves to be entangled in philo-
 "sophical schemes and speculations, about the
 "pre-existence of the soul of Christ, and other
 "matters."

Reply. I beg this Writer's pardon ; but must
 so far contradict him, as to observe that, there
 is *No Entanglement* here in Philosophical Specu-
 lations; but a *becoming Deference* to *Plane*
Texts of SCRIPTURE, which can be no otherwise
 interpreted, without absolute violence and con-
 tradiction.

It is just as easy to believe that, *CHRIST existed*
before the World, or in the Beginning, as that, he
existed afterwards. The *Entanglement* lies, in sup-
 posing that, *He did not exist before the World*, and
 yet, that, *the very World in which he was, was*
made by Him. Jo. i. 3, 10.*

But, that I may not be misunderstood, I will
 here briefly explain the Beginning of *St. John's*
GOSPEL.

...The

*Jo. i. 3, 10.

A a 2

...The Beginning of St. *John's* Gospel explained.

John. i. ... I. In the Beginning, [when ELOHIM, which the Seventy translate *Θεός* GOD, created the Heaven and the Earth, * (*Gen*. i. 1.)], the WORD existed ;

Whom St. *John* describes, † (*Rev*. xix. 13, 16.) as the WORD of GOD, KING of KINGS and LORD of LORDS, ‡ (see *Dan*. vii. 14.)

2. And the WORD was with GOD ; and the WORD was GOD, *Θεός*.

It is not said that, the WORD was JEHOVAH ; but *Θεός* ; which is not only used of the SUPREME GOD ; but of Other divine Beings, or ELOHIM, Superior to Man ; || and seems here to relate to the State of CHRIST'S *Existence*, before he took Flesh and became a MAN,

3. All things, πάντα, were made by Him. §

Origen observes that, All things were made διὰ τοῦ Λόγου, as the Second Cause, and not ὑπὸ τοῦ Λόγου ; the word ὑπὸ denoting the First Cause, One, who is greater, and more excellent, than the WORD ; and who can this be, but the FATHER, ** according to †† *Pf*. cxlviii. 5. " HE, JEHOVAH, commanded, and they were created."

In

* *Gen*. i. 1. † *Rev*. xix. 13, 16. ‡ *Dan*. vii. 14.

|| ...And even of Men themselves, see Appendix, Note vii...

§ See *B. B. Mord*. Let. III. ...also Let. I. II...

** *Com*. on *John*, p. 55, 56

†† *Pf*. cxlviii. 5.

In describing the **WORD**, as the *Life* and *Light* of men, the Apostle uses our **SAVIOUR'S** own words, when he speaks of Himself **PERSONALLY**.

9. That was the True Light, which coming into the World, enlighteneth every one. *

10. He was in the World, *ἦν τῷ Κόσμῳ*; and the World, *Κόσμος*, was made by him; and the World knew him not.—

Κόσμος Signifies the Material World, or its Inhabitants, as opposed to an Other World, or the Subjects of an other world. †

11. He came unto *His Own* [people and subjects] and his own received him not, (see *Mat.* xv. 24. x. 5. *Acts* iii. 25. *Deut.* xxx. 2. ...or quere, xxxii. 9... *Lu.* xix. 14.) ‡ (Y)

14. And

* See *Dr. Whitby*, in loc.

† So *Horace*, *mittam Caribagini*, for *Caribaginiensibus*. *Carminum*, Lib. iv. Ode. iv.

‡ *Mat.* xv. 24. x. 5. *Acts* iii. 25. *Deut.* xxx. 2... or quere, xxxii. 9. . *Lu.* xix. 14.

(Y) [*From an earlier Copy of these "Considerations, &c."*]

He came unto his Own peculiar People the Jews, to the lost Sheep of the house of Israel, *Mat.* xv. 24. x. 5. making the First Offer of Salvation to them, *Acts* iii. 25. for Jacob was the Lot of his Inheritance, *Deut.* xxxii. ...9... and his Subjects, and he was formed in the Womb, to bring Jacob again unto GOD, *Isai.* xlix. 5. but They, as a Nation, rejected him, and

14. And the WORD was made *Flesh*, and dwelt among us.—

He, who in the Beginning was *Θεός*, became a MAN, by taking *Flesh*. *Flesh* is used for Man.* (Gen. vi. 12. Deut. v. 26. Jer. xii. 12. xvii. 5. Mar. xiii. 20, &c.)†

14. And we beheld His *Glory*, the *Glory* as of the Only-begotten of the FATHER. (see Heb. i. 3. Col. i. 15.)‡

This plainly relates to the *Glory*, or Δοξὴ Θεοῦ, in which he appeared to the Patriarchs; and ...to... the Disciples, at his Transfiguration; and his coming to *His Own*, relates to *His Government* over the Jews, as their LORD and KING; (Z) as the Description in the *Revelation* does to his *Reign* over All, at his Second coming, and there seems

would not that, He should reign over them. Luke xix 14. (y) —would not own him as their LORD and KING, or the MESSIAH, who was foretold to reign over them.

Ἐγγύς ἐστιν ἰδῶν, ἰδοὶ δὲ μὴ ἀφρονὶ λυσοῦν

Ὡς ξίφος ἐκ ἀγροῦ.

Prope erat proprius; Sui vero cum imprudenti rabie ut peregrinum eum non honorabant.

Nonnus.

(y) (See B. B. Mord.'s Apol. Let. II... p. 40. 41. Qu.. Oñ. p. 301, 302, 303, 304...)

*. See B. B. Mord.'s Apol. Let. I. p. 51, 52, 53. Qu.. Oñ. p. 97, 98, 99. Let. II. p. 20. Qu.. Oñ. p. 264, 265.

† Gen. vi. 12. Deut. v. 26. Jer. xii. 12. xvii. 5. Mar. xiii. 20. &c.

‡ See Heb. i. 3. Col. i. 15.

(Z) He was born into the World, to the End that, *finally*

seems to be *no Other* Sense, in which the References to the several parts of the OLD TESTAMENT; and the PERSONAL Sense, in which he speaks of Himself, as the Life and Light of the World, *ἐρχομαι*, and *ἐρχομαι εἰς τὸν κόσμον*, can be explained with any probability of Truth.

...Ob-

he should become their King, when DOMINION and *Glory* and the Kingdom shall be given to him, at his Second Appearance.

But, in styling the Jewish People *His Own*, does not St. *John* relate to his *former* Government, rather than to his *future*?

And if his *former* Government be here intended, surely this must mean his Superintendence over them in *Character* of the JEHOVAH ANGEL, or the ANGEL of JEHOVAH, when he bare His Name; For, it was *only* in *Character* of the ANGEL, Expressive of JEHOVAH's Face and Countenance, or Favourable Presence with them; called therefore *Προσωπὸς τοῦ Θεοῦ*, (see *B. B. Mord.*'s Apol. Let. III. p. 9, 10. Qu.. Oct. p. 243, 244) that, he had governed them heretofore, during the time of the Theocracy; but never as their LORD or KING.

He therefore supported but a *Ministerial Character* in the Theocracy. See above p. 163.

And indeed, our Author himself has observed above (in p. 165. *Note* ¶.) that, CHRIST is not called our LORD, till his Parousia in the Flesh; [though the Seventy use the Word *Κεϋιος* to translate indifferently either the Hebrew Appellative ELOHIM, (GOD) or the Proper Name JEHOVAH; (see *B. B. Mord.*'s Apol. Let. II. p. 27. et seq. Qu.. Oct. p. 278. et seq. alio Let. III. p. 96. et seq. Qu.. Oct. p. 402. et seq.)]

And the express reason assigned by St. *John*, (ch. v. 27.) for which "the FATHER hath given Him Authority to execute Judgement," is no other than this onely, *viz.* "because he is the SON OF MAN." And we may observe that, in SCRIPTURE Language, to *judge* and to *govern* are frequently Synonymous Phrases.

...Observations on Discourse IV...

Pa. 75. The Writer ...of these Discourses... explains *Μορφη*, in the *FORM* of GOD, to signify a *Similitude of Inward POWERS*. i. e. "wonderful knowledge," the Cure of Diseases, &c.

And, to confirm This Sense, he quotes the words of *Grotius*, who says, "*Μορφη FORMA* in our books does not signify any thing internal and occult, but that which meets the eyes, *AS* was the extraordinary power in Christ of healing all distempers," &c.*

Upon which I shall make the following Remarks.

1. That, there is something very inaccurate in these words, if not contradictory; for the *POWER* of curing Diseases, &c. is *Internal*, and *does not meet* the Eyes. The *Effect* indeed we see; but neither the *POWER*, nor *how* it operates.

2. In the Second place, the Proofs, which *Grotius* quotes, plainly show the Sense of the word "*Μορφη* in nostris Libris," to mean *Outward FORM*, and not *Inward POWERS*. e. g. *Mar. xvi. 12.* † "afterwards he appeared in an other *FORM* to two of them," and *Esai. xlv. 13.* ‡ "the Carpenter maketh it after the *Figure* of a Man;" and so it signifies, *Dan. v. 6, 10. vii. 28.* § viz. *outward Appearance*.

* *Grot. ad Philip. Cap. ii. v. 6.*

† *Mar. xvi. 12.* ‡ *Esai. xlv. 13.* § *Dan. v. 6. 10. vii. 28.*

ance. (AA) And Socinus himself explains it to mean " external form," " a divine external form," (BB) and observes that " the Latin translator has rendered it effigie." Life of Socinus, p. 400. And Grotius himself, in this very Note, tran-

(AA) The Reader should be apprised, that these Citations refer to the *Septuagint* Version of *Daniel*, which, in all these verses, reads *Μορφη*, *FORMA*; whereas the *English* Translation in every one, uniformly reads *Countenance*, simply; not, the *Form* of his *Countenance*; whence, by the *English* Translation, the References would appear to be wrong, though they are right in reality.—This rendering, however, seems to evince pretty clearly, that, by *Μορφη* the Seventy understood and meant to express some *External Appearance*, as they here use it to translate the same Hebrew word, which our Translators have rendered *Countenance* which surely is an *Outward Appearance*, and not any *Internal POWER*.

(BB) " *Μορφη*, *Form*, in MARK xvi. 12." says Socinus, " signifies solely the external form;" " so, in this passage, (*viz.* *Pbil.* ii. 6, 7.) that CHRIST was in the form of GOD, signifies" " that he had a divine appearance or a divine external form." Tom. ii. p. 583. col. 2. (see *Toulmin's* Life of *Faustus Socinus*, p. 399.) yet in Tom. ii. p. 381. col. 1. (see *Toulmin's* Life of *Faust. Socinus*, p. 398.) explaining these verses of the Epistle to the *Philippians*, he understands *Μορφη* *Θεω*, the *FORM* of GOD to mean the *POWER* of working Miracles, and calls " this apparent equality with GOD." And takes " *Μορφη* *Δουλου*, the *FORM* of a Servant," in the 7th verse, for Condition of life, and Submission to injury and insult, and paraphrases, " or a vile slave" (a State, which, most certainly, our LORD, did not take on him, when he came to set us free).

translates “ *Μορφην FORMA*,” though, unluckily, the Writer has quoted at second-hand from *Poli Synopsis*, where the words are “ *Μορφην in nostris Libris*,” and not as in *Grotius*, “ *Μορφην FORMA nostris*,” &c.

I shall venture to add that, if the words “ *id quod in oculos occurrit*,” were transposed to the end of the Sentence; as thus; “ *Μορφη FORM*, in our books, does not signify any thing internal and occult;”—“such as was the extraordinary *POWER* in *CHRIST*, of healing All Distempers;” “But that, which meets the Eyes:”—Then All would be plain and intelligible; and the Proofs he refers to just; and the Sense of *Μορφη FORM*, be the same in *Grotius* as in *Scapula*, who explains the word “ *Μορφη FORMA*, *Plerumque de Forma Humana, quæ et, Species Oris.—De Forma seu Aspectu, & de Forma totius Corporis & cujusvis rei.*”——But whatever be the Sense of *Μορφη*, or *Μορφη Θεου*, which *Scapula* quotes, in the Heathen books, it could be no otherwise understood by the Jews, in their Writings, than as relative to the *ANGEL* of the *COVENANT*, who so often appeared in *SHECHINAH*, *וְשֵׁכִינָה*;* and is called

* *Ben Mord. Let. II. p. 9, 31, 32. ... 33. Qu. Oñ. p. 242, &c. 285, 286, 287, 288...*

Chap. V. (187)

called Εἶδος Θεοῦ, the Face or Presence of GOD,* see *Exod. xxiv. 17.* and, in the NEW TESTAMENT, *Ἀπαυγασμα της δοξης*,† *Heb. i. 3. Col. i. 15.* And, agreeably to This Sense, it was absolutely necessary to inform the Jews that, in order to become Παντες, and accomplish the Prophecies, he should *take Flesh*, and *quit his former Glory*. Whereas, the POWER of curing diseases, &c. has nothing to do with the Subject, as will farther appear.

Pa. 80. "*But made himself of no reputation.*" Literally, according to the original," *κατακενотωσας*, "*emptied himself.* THAT IS, he did not exert the "divine power residing in him."

Reply. ...1st... In the First place, if he "*emptied himself*," of his Divine POWER, he had no such Power *remaining in him*; except he had it, and had it not, at the same time, which seems to be here supposed. †

2dly, *Μαχη* does not signify Divine POWER, as the Writer supposes in p. 75; but *Outward FORM*, as

* See *Exod. xxiv. 17.* "When he appeared like devouring Fire in the Eyes of the Children of Israel." *Deut. ix. 3...* see also *iv. 11, 24...*

† *Heb. i. 3. Col. i. 15.*

‡ ...See below p. 83. Quotat. from p. 81, of the Four Discourse upon *Pilippians ii. 5—11...*

as in *Mark* xvi. 12. ...and The Texts above cited...
And

3dly, *If it did signify so, viz. the POWER of working Miracles, &c. then it follows, not only that, our SAVIOUR never ~~quoted~~ the FORM of GOD; but that, the Apostles were in the FORM of GOD, as well as CHRIST.—But, let us go on with the Comment this ingenious Writer has given us; and see wherein the Humility of CHRIST consisted, and how he “made himself of No Reputation.” And we shall see what sad work he has made of it.*

Pa. 80. We are told that, our SAVIOUR “did
“not exert the divine power residing in him, for
“securing to himself plentiful accommodations,
“honourable respects, and humble, lowly obei-
“fance.”

And, in pa. 81, it is added, “there were some
“remarkable instances of humility and condescen-
“sion, particularly, when he washed the disciples
“feet, and gave them the refreshment, ordinarily
“received from servants only.”

Reply. Is it possible for any man to say these things seriously, who considers the End, for which CHRIST came into the world; and the plain reasoning upon the Subject, by St. Paul? If
CHRIST

CHRIST was a mere Man ; * was it any thing *extraordinary*, in his *Humiliation*, that, he underwent, with Patient Resignation, the fate that was allotted to him *as a mere Man* ? † or is Resignation and *Humiliation* the Same thing ?

But let us turn to the Text, and we shall find that, the Instances of *Humility* the Apostle gives us, are of a *different* and *more exalted Kind*, that what is here mentioned, and such, as No One, who was never in a State Superior to that of a MAN, could be Capable of.

In the first place, he “ took upon him the FORM of a Servant, *Μακροῦ δουλοῦ λαβών* ; and was made in the *Likeness* of Men ;” Which could be said of No One, who did not exist before he chose to take That Form ; * *Heb. ii. 14.* nor could it be said of any Other Man, with any propriety ; and must therefore refer to some *difference* between CHRIST and Other Men. And now

* ... (meaning, in the Socinian use of the Phrase, that he never had existed in any Prior State, before he was born into the world)...

† ... Have no Other Men ever exhibited the like ? and can we believe This to be indeed the Whole, that is intended by his *humbling himself* ?...

* *Heb. ii. 14.*

now comes the account of his *Humiliation*, “and being found in *Fashion as a Man*,” [an other expression, which would never have been used of any Other Man,] “he *HUMBLED* himself, and became obedient unto Death, even the Death of the Cross.”

“*WHEREFORE*, God also hath highly exalted him, and given him a Name, that is *above every Name*, that, in the Name of *JESUS* every Knee should bow, of things in Heaven,” &c.

Is there any *proportion*, ...any *affinity* or *congruity*... here between the *Humility*, which the *Soci-nians* specify, and the *Nature* of This *Reward*, to which, on account of his *Humility*, St. Paul declares him to be *exalted*?

As the *Humility* of *CHRIST* was of a very *different Nature* from what the *Humility* of any Other Man could be; and the *Reward* he received, of a much *Superior Nature*, to what any Other Man could *deserve*; So also, if we consider the several very extraordinary Expressions, which are used in *SCRIPTURES* upon the Subject, *viz.* that, he “*was*,” or “*was made* *Flesh*,” had “a *Body*” “*prepared*” for him, “*was made in the Likeness* of Men,”—and lastly, that, he “*took the Form* of a *Servant*,”

to serve a particular purpose; It will be impracticable to account for them upon any Other Hypothesis, than his *PRÆ-EXISTENCE*: And not one Link of this Chain can be broken, without destroying the Consistency of the whole Scheme of CHRISTIANITY, and the several Parts of it; and reducing the whole of St. Paul's Argument to a rope of Sand.—

St. Paul has told us, * *Act. xxvi. 23.* what *Moses* and the *Prophets* have declared; that, *CHRIST* should be *πάθων*, Capable of Suffering; which the Vulgate translates *Paffibilis*, and *Scapula* explains by, “qui pati potest, passioni, seu patiendi necessitati *Obnoxius*,” that is, liable to Sufferings, or to the Necessity of Suffering. But is it probable that, this would be remarked by *Moses* and the *Prophets*, if he had never existed in a different manner than the common race of Men, who are all of them *πάθων*? Would One Man be described and specified by Circumstances common to Every Man, that is born into the world?

That, he suffered, is true, and that, the *Prophets* foretold his suffering; but every man is *πάθων*, whether he suffers or not. It is true also, that, he ought to have suffered, ..to fulfill the *SCRIPTURES*:

* *Act. xxvi. 23.*

TURES: *Lu. xxiv. 46. Act. iii. 18...** But this gave no right to *Erasmus* to translate, "*qui pati debuerit,*" when the word *Παθεις* means only, *qui pati potuerit*; and *St. Paul* gives the reason, *how* this came to pass; Not as matter of Necessity; but of Choice. *Heb. ii. 14.* "For as much then as the Children are partakers of Flesh and Blood, he also himself likewise took part (*μετοχε*) of the same; *that*, through Death, he might destroy him, that, had the Power of Death, that is, the Devil."†

But, very fortunately for the Answerers of this ingenious Writer, he has saved them the trouble of confuting his Comment upon this-verse, by confuting it himself; for he adds;

Pa. 81. "Some think, that when our Lord "*emptied himself, or made himself of no reputation.*" he was no longer in the form of God. But it seems "to me, that he was at the same time in the form of "God, and in the form of a servant.

Reply. Did he "*empty himself*" of his GLORY (pa. 81, i. e. of his "*Divine POWER,*" ...according to this Writer... p. 80.) or did he not?

If he did, I ask: *WHEN* was it? and What was the Change made?

The

* *Luke xxiv. 46. Act. iii. 18.*

† *Heb. ii. 14.*

The *not exerting* his *POWER*, while he had it, is no *Change*; nor is it *Fact*; for he *worked Miracles* (CC) *to the last*. How then * does it appear that, he “*emptied himself*”? of his *GLORY*, and “*made himself of No Reputation*”? I can see no other way, than by allowing the Contradiction between the Text and the Comment, viz. he *did* “*make himself of no Reputation*,”

THAT

(CC) So the *SCRIPTURES* express it. And should it be said, that, he did them not Himself, *by exerting his Own POWERS*; but *by the Ministration of the HOLY SPIRIT*; the Assertion is certainly true. But, if This were the Distinction to be made, and what is intended to be pointed out, by the word *now*, the *SCRIPTURES* surely, at the very instant they were marking such discrimination, would not have called this, *His working Miracles*. And therefore, their so styling it, is a clear proof that, *his ceasing to exert His Own POWERS*, and *working his Miracles, by the Ministration of the SPIRIT*, cannot be what the *SCRIPTURES* mean, by his *emptying himself* of his Glory.

SCRIPTURE Language is more popular; and therefore, when it is said that Moses, or *CHRIST* (while in the flesh) that Prophets, or Apostles *wrought* Miracles, the meaning is no more than simply that, such Wonders *were wrought at their Instance*; for Miracles, being beyond the *POWERS* of *MAN* to perform, could not possibly be *wrought* by any of them, *strictly speaking*; not even by *CHRIST* himself, so long as he *humiliated himself*, and submitted to act in a Human Body.

* ... (more especially, according to the Notion, maintained by the *Socinians*, that, *CHRIST* never had any higher State of Glory)...

THAT IS, he *did not* "make himself of No Reputation." As the great *Basil* describes the *PERICHORESIS*, to be "a kind of *Separate Conjunction*." — He goes on in the same manner.

Pa. 83. "And being made in the likenesse,"
 "of men : or, being in the likenesse of
 "men : *THAT IS*, being like an ordinarie man,
 "when he was *not Such*."

Reply. Where does our Author find that,
 "he was *not Such* ?" and how does this agree
 with his Comment on the 8th verse, that, he
 was "found in his outward appearance as another
 "ordinarie man." pa. 84.*

It was an excellent Answer, which was given
 by the Carter, to a Gentleman, who asked him,
 whether he thought his Horse could draw an *In-*
ference. I can't say that, master ; but he will draw
 any thing in *Reason*.

Let us then consider the Writer's arguments by
 this Rule ; and ask, Why was he "*not Such*?"

Disc.

* ...for, if, "found as an other ordinarie man" "in his
 outward Appearance," it must be impossible, on Socinian Prin-
 ciples, that, "he was *not Such*" altogether....

Disc. pa. 83. The Writer answers, pa. 83. Because "he was innocent and perfect, and the "fullness of the Deity dwelled in him."

Reply. How came he then to be "*found in Fashion as a Man*,"* if his Perfection, and Innocence, and Inspiration, are Objections to this *Fashion*? (DD)

Pa.

* Philip. ii. 8.

(DD) Or, if These are not objected to this "*Fashion*," (by which perhaps this Writer, though contrary to the Sense in which he had taken it before, in his 75th page, (see above p. 184.) may here understand no more than *External FORM*,) but are objected only to his being altogether "such" "as an "other ordinarie man," it then becomes reasonable to ask, how any Moral Perfection whatever, or any Superior Information, though given by Inspiration, can confer additional, or superior *Natural Powers*, to make a Being "not such" altogether, in respect of his own *Natural Abilities*, as he would be, if depraved; or as he had been, if unassisted by the light of REVELATION.

But indeed, it is one great mistake, in common to the Socinian with the Material Scheme, ever most unphilosophically to confound *Natural Attributes* and Perfections, with such as are only of a *Moral* kind; thus its Advocates, whilst they earnestly contend against our Lord's having had any *Prior Existence* before he was born into this World, assume, without Evidence, either from Reason or Scripture, an incessant Influence of a SUPERIOR AGENT, continually directing him, and making him to be "not such" "as an other ordinarie man;" but

Pa. 83. The learned Writer answers, " St. Paul does not intend to intimate that, our Saviour
" was

really more, even whilst he appeared, in *Outward*, " *FORM*" and " *Fashion, as a MAN*;"—by which, they themselves do unwarily run into the very consequence, which they so much condemn, and wrongly charge upon the Opinions of others, who acknowledge his *Prior Existence before he came into this world*: (see above p. 120. Objection 6th); *viz.* that then he could be no fit Pattern or Exemple to us: Because, in that case, they argue, his *Powers* would be superior to his *Temptations*, which would have no Power over him, through the Remembrance of his former Glory ever present to him. We are told however, by an Apostle, that, he *was in all points tempted* like as we are. *Heb. iv. 15.* It cannot therefore be said that, the *Temptations*, to which our Nature is liable, were No *Temptations* to him. And if being enabled to rise Superior to *Temptations*, and resist them from the Presence of Glory to his Mind, could be a valid Objection against his being a fit Pattern and Exemplar for our Imitation, it would surely lay against their own Scheme and Doctrine; that, " *the fullness of the DEITY dwelled in him.*"

And indeed, Inspiration, or even superior Knowledge of our Duty, and of superior Motives to perform it, on this ground of Objection, must all alike disqualify for being our Pattern and Exemple, as they all add *fresh Motives* to Obedience; and consequently ought to invigorate our endeavours. But the Notion that, Superior Powers, *of whatever kind*, to resist *Temptations*, would, on any Scheme, really render him no fit Pattern or *Exemple to us*, is entirely a mistake, and wholly imaginary. For we may all, well imitate what we want constancy or resolution to equal.

“was not *really* a man, but that he appeared like
“an ordinarie man, when he was *really* more.”

Reply. And how does it appear *to a Socinian*
that “he was more?”

It is true that, “GOD sent his Own SON in
“the *Likeness* of sinful Flesh;” that is, in the
likeness of sinful Men, as the word Flesh is fre-
quently used in SCRIPTURE.* See *Rom. viii. 3.*
And this very Text here quoted, proves that, the
Likeness of sinful Flesh, regarded merely the Out-
ward FORM, as *Socinus* explains it;† and nei-
ther his Innocence, Perfection, nor Inspiration.
How then was he *more than MAN*? his being the
SON of GOD will not prove it; for Adam also
was the Son of GOD. A *Socinian* therefore can
draw no such Inference; his Reason is not equal
to it.

Pa.

But this is not the onely evil Consequence, that arises from
confounding *Natural* with *Moral* Powers: For, if Influence
were the same with Force, Motive the same with Impulse,
We could derive no Encouragement to invigorate Our En-
deavours, from considering His Success, that, what he re-
quires of us, he has himself performed, when He “was in
the Flesh,” and “tempted like as we are.” But this is
confusing things together, which in their very Natures are
totally distinct and different from each other.

* *Rom. viii. 3.*

† *Toulmin's Life of Socinus. ...see back p. 185. ...*

Pa. 83. That "he was not liable to the sentence of death, or the common law of mortality," is another very strange assertion.

That, he *was not subject to Death when he was* ~~Θεος~~; and "*in the Beginning with GOD,*" is true. But, it was *foretold* that, he *should die*: and he *became* ~~Παθρος~~ Capable of Suffering and Death, on purpose that, he might be *Capable of performing those Prophecies.* Heb. ii. 14.*

Pa. 83. "*And being found in fashion as a man,*" (Σχηματι i. e.) "*Being found in outward appearance as another, ordinarie man, he humbled himself so far, as to yield himself up to death.*" pa. 84.

Reply. Here we seem at length to have got back, to the true notion of the words ~~Μορφη~~, and ~~Ομοιωματι~~, as relative merely to *Outward FORM*; † and to the true notion of our SAVIOUR'S *Humiliation*, as the Foundation of his extraordinary *Reward*; according to St. Paul.

The word *Fashion* is in the Greek Σχηματι; and how came CHRIST to be "*in Fashion as a Man*;" but, by

* Heb. ii. 14.

† . . . *Scapula* explains "Ομοιωμα Similitudo: vel Simulacrum, Figura expressa & efficta ad rei alicujus similitudinem..

by taking the *FORM* of a MAN? And thus, the whole Context holds together; and the word *Μορφη*, in * *Phil.* ii. 6th and 7th verses, *Ομοιωµα* in the 7th verse, and *Σχηµα* in the 8th; viz. the *FORM*, the *Likeness*, and the *Fashion*, relate to the Same thing: and *Scapula* explains "*Σχηµα*" to signify "*Forma*;" as he, as well as *Grotius*, explain *Μορφη*; and all of them relate to *outward visible Appearance*, and not to *internal Innocence*, which certainly does not meet the eyes, or to *Miraculous POWERS*; and *Ομοιωµα* does not signify, the *Likeness* of "an ordinarie man, when he was not such," but the *Likeness* of "an ordinarie man, when" "in outward Appearance," (the only Circumstance meant to be spoken of) he was such. "In all outward respects like other men," says *Socinus*.† So, in *Isaiab* liii. 2. ‡ it is said, "he shall grow up as a tender Plant, and as a Root out of a dry ground: he hath no *Form* [*Eidos*], nor *Comeliness*, and when we shall see him, there is no Beauty that, we should desire him."

* *Phil.* ii. 6, 7, 8.

† *Toulmin's Life of Socinus*, p. 400.

‡ *Isaiab* liii. 2.

CHAP.

CHAP. IV...IV.

OBSERVATIONS

on

The Sixth Commentary and Essay...*

I Proceede now to say something on a Sixth Essay for the promoting Christian Knowledge.

And in the first place, I shall here quote, as very much to my purpose, the words of Dr. *Samuel Clarke* to Mr. *Nelson*. †

“ The Method I used, was to set forth in One View, *ALL* the Texts that in any manner related to the matter in Question; and, by comparing them together, I shewed how they might *All* be reconciled in one uniform and consistent Scheme. *Your learned Friend* has not taken That Method; And therefore, had there been *more* Texts alledged, and *more favourable* to him, than Any of them really are; yet This would not have *Proved* any thing.—*Secondly*; I observe, that from those Texts which he *does* allege, he does not so much as *attempt* to *Prove* his Notion to be *true*; but only indeavours to *reconcile* the Texts he alleges, to the

* ...See Commentaries and Essays for promoting the Knowledge of the Scriptures, Vol. I. p. 112. “ Concerning the Apostolical Benedictions. ii. *Cor.* xiii. 14.”...

† P. 36, 37.

the *Notion* or *Supposition* which he had before laid down in his own Mind. To which, if *All* the Texts he alleges, *could really* be reconciled, as *very Many* of them *cannot*; yet still here would be *Nothing proved.*" *

Now, this is the very case with the Essay I am considering.

It is without doubt the safest way of investigating, whether the HOLY GHOST be a PERSON, or a mere *Un-substantial POWER*, to examine the several Texts, in which he is spoken of. But, as by far the greater number he has quoted, give no light in solving the question, the ingenious Writer has supplied this defect, by explaining them all, into his own Notion; and by his arbitrary Comment, and the Hocus Pocus of *THAT IS*, fixes What Sense he pleases upon the words, and begs the Question all the way he goes.

Thus, when it is said, † *Mat. i. 18.* that, "Mary was found with Child of the HOLY GHOST."

...Pa. 114... The Comment is "The holy spirit here is the divine extraordinary power."

Whereas,

* P. 37.

† *Mat. i. 18.* Vol. I. Essay VI. p. 114.

Whereas, it does not appear from the Text but that, it means the PERSON or AGENT, who *exerted* the POWER : and, in effect, it must do so for, POWER can not *act* of itself.—But supposing it to mean the Great POWER of GOD, it would give no right to conclude it to mean the immediate Action of the SUPREME BEING, rather than by an Other PERSON ; the phrase being well known to the Jews, and bestowed in a PERSONAL Sense upon Simon Magus.* *Acts* viii. 10. And CHRIST himself is called the POWER of GOD, and the Wisdom of GOD, † 1 Cor. i. 24. but not meant as opposed to his PERSONALITY. And why then should it have any such meaning, when spoken of the HOLY GHOST?

Thus again, ‡ ii. *Pet.* i. 21. “For the Prophecy came not in old time by the will of Man ; but, holy men of GOD spake as they were moved by the HOLY GHOST.”

...Pa. 133... Here we are told, in the Comment, that, “The *holy Spirit* here is evidently the power of God :”

But, by what Authority is the HOLY SPIRIT here defined to mean the POWER rather than the AGENT,

* *Acts* viii. 10. † 1 Cor. i. 24. ‡ ii. *Pet.* i. 21. see Commentaries and Essays, Vol. I. Essay vi. p. 133.

AGENT, *by Whom That POWER* was exerted ? The very thing in Question, and which ought to be *proved*, is all along *taken for granted*, without any Proof at all.

In short, there is scarce any of the Texts here collected, but what must be thus arbitrarily, explained, before it will answer the *Socinian Scheme*.

Thus, when the HOLY GHOST is said to *descend*,—to *fall on* any,—to *be given* to any,—to *teach* them,—to *lead them* into truth,—to *divide* to them ...or, to *give*... *HIS Gifts* ;*—or any said to be *baptised with*,—to *receive Him*,—to be *filled with Him*, or *inspired*, &c. and numberless other Texts, which the *Socinians* explaine arbitrarily, of a *POWER*, † may be, most of them *more easily*, explained to mean a divine Assistant, “an other ADVOCATE the SPIRIT of TRUTH ;” ‡ and, in many of the Texts, can *no* be *otherwise* explained.

1. The “baptizing in the Name of” a *POWER* is un-intelligible. § *Mat.* xxviii. 19.

2. “The HOLY GHOST was *not yet given*, because, JESUS was *not yet glorified*,” || *Jo.* vii. 39.

And

* 1 *Cor.* xii. 8, 11.

† ...see Instances in Commentaries and Essays, Vol. I. Essay vi. p. 115. and the following pages...

‡ *Job.* xiv. 16, 17. § *Mat.* xxviii. 19. || *Jo.* vii. 39.

And consequently: the HOLY GHOST does not signify *Miraculous POWERS*, (for these were exercised *before* CHRIST was glorified,) but must relate to *PERSONAL descent* of the HOLY GHOST (*ver. 38*) as the Second ADVOCATE, who was to supply the place of First, and “abide with them for ever, *as you always.*” * *Job. xiv. 16.*

3. Because “the HOLY GHOST” is described, as “an ADVOCATE with the FATHER,” † “Whom the FATHER should *send in the Name* of the SON; and he should *teach* the Disciples all things,” “and *speak* what he *should bear*,” ‡ *Jo. xiv. 26. ...xvi. 13...*

4. Because they should “*receive POWER*, after the HOLY GHOST should come upon them,” § *Acts i. 8.*

Hence I conclude that, the HOLY GHOST *was not* the *POWER*, but *was to confer the POWER*.

5. The Apostle prays that, they “*may abound in hope through the POWER* of the HOLY GHOST,” || *Ro. xv. 13.*

The *POWER* of a PERSON we understand; but, the *POWER* of a *POWER* is un-intelligible.

6.

* *Jo. xiv. 16.* † *i Job. ii. 1.* ‡ *Jo. xiv. 26. ...xvi. 13...*
§ *Acts i. 8.* || *Rom. xv. 13.*

6. "It *seems good* to the HOLY GHOST and to us."

* *Acts* xv. 28.

Now, if the HOLY GHOST means a mere *POWER*, tho' ever so *Miraculous*, the words are un-intelligible; for nothing can *seem good* to a *POWER*, but only to a *PERSON*.

7. "We have not so much as heard whether there be any HOLY GHOST," † *Acts* xix. 2, 3.

Is it possible that, these Disciples had never heard of *Miraculous POWERS* among the Jews and Christians? The HOLY GHOST therefore must have a different meaning. They had only been baptised into *John's* baptism. v. 3.

Wherever there is an *Act* of *POWER*, there must be some *AGENT*; for *POWER* cannot *act* of itself. And the learned Writer, whose *Essay* is before me, has never proved, nor can prove, any *Act* of *POWER*, in this World, to have been carried on, by the *immediate* Exertion of the *FATHER*; or that, the *Efficient Cause* is not some Other *PERSON*, whom He *sends* to perform his will.

And therefore, when this ingenious writer concludes that, - when St. Paul says, † ii Cor. xiii. 14. "The Grace of the LORD JESUS CHRIST

* *Acts* xv. 28.

† *Acts* xix. 2, 3.

† ii. Cor. xiii. 14. ...see *Commentaries and Essays*, Vol. I. p. 134, also 147, 148...

CHRIST, and the Love of GOD, and the Communion of the HOLY SPIRIT be with you all," Pa. 134. "—he means by the *holy Spirit*, those extraordinary divine gifts, and powers which were, at that period, ordinarily dispensed to believers :—" It seems to me, on the contrary, very plain that, St. Paul means to specify the GIVER of those Gifts, and the THREE Different PERSONS of the FATHER, SON, and SPIRIT; the last of which he speaks of, * Job. xiv. 16. as " an other ADVOCATE to abide with them to the end, *ἐν τῷ αἰῶνι.*"

Again, Heb. iii. 14. we are said to be "made Partakers of CHRIST, if we hold the beginning of our confidence steadfast unto the end," † and, in Heb. vi. 4. the same phrase is used of the HOLY GHOST, relative to "those, who have tasted of the heavenly Gift, and were made Partakers of the HOLY GHOST." ‡

Now, why should the *partaking* of the HOLY GHOST be more difficult to understand, than the *partaking* of CHRIST? or how does it appear that, "the Apostle does not speak of a Divine PERSON or Intelligent Moral AGENT," § distinct from the FATHER, in the one case, as well as in the other? or where shall we find the ABSURDITY this

Writer

* Job. xiv. 16. † Heb. iii. 14. ‡ Heb. vi. 4. Commentaries and Essays, p. 132.

Writer supposes, in wishing "all the Members of the Church to be *Partakers*" § of Both, except in our own Ignorance of SCRIPTURE Phraseology?

It need not be here observed in what particular doctrines *Lælius* and *Faustus* differed, nor is it easy to determine in every particular, wherein the MODERN Socinians differ from *Faustus*, or from one another.

But one thing I must take notice of, which seems to have been lately espoused by the MODERN Socinians, that, in carrying on the Argument against the *PRÆ-EXISTENCE* of CHRIST, they call in question the very *Existence* of Spirit, and the *Immateriality* of the Soul; and attempt to account for our Actions, upon Mechanical Principles; which seems to me to strike at the very Foundation of Morality, and the *Divine ATTRIBUTES*.—This Subject I did not propose to touch upon, confining myself entirely to REVELATION; but have been presented, by a worthy friend, with such a plain, sensible, and ingenious Antidote to this Poison, that, I can not help thinking it will be as agreeable to the Learned, as to the plain Man of common Sense and Observation, (if he will but attend to his own feelings,)

to

to lay it before the world, stript of all abstruse reasoning and Metaphysical Disquisitions, except what he finds explained in his own Breast.

It is certain that Physicks ...or Mechanic Principles... will not instruct us any farther in Philosophy, than in what manner Matter may be acted upon by Matter: How it can be otherwise acted upon, it ...(Physicks and These Principles)... will not discover. And, if we carry on the Mechanical Effect and Cause ever so high, we shall never arrive at a FIRST MOVER or AGENT; everything we experience in Physicks being effected by something else, which is in itself an Effect. And therefore, if we would rise up to AGENCY, or a First Cause, we must apply to some other Science, which will discover to us a FIRST MOVER, ...in some Other Principle, which is not Mechanical...; and thereby put a stop to this infinite Series of Cause and Effect; by discovering to us the Nature of some Cause, which is no Effect.

This most important and noblest part of Philosophy, which teaches us the Knowledge of Our Selves, we call Metaphysicks; (EE) and the First Principles of it, we find in our own Breasts; to wit a *POWER of beginning Action*:
and

(EE) See Appendix, Note VIII.

and to distinguish the *SUBSTANCES* endued with
this POWER, from inert Matter, which is only
 Passive, we dignify it by the name of Spirit. For,
 as Sir *John Davis* elegantly expresses it,

“ The Soul’s a Substance, and a real Thing,—
 which hath itself an *actual* working might;
 which neither from the sense’s power doth spring;
 nor from the body’s humours tempered right.

when in the effects she doth the causes know,
 and, seeing the stream, thinks where the spring
 doth rise,
 and, seeing the branch, conceives the root below;
 these things she views without the body’s eyes:

when she defines, argues, divides, compounds,
 considers virtue, vice, and general things,
 and, marrying diverse principles and grounds,
 out of their match a true conclusion brings;

these actions in her closet all alone,
 retir’d within herself, she doth fulfil;
 use of her body’s organs she hath none,
 when she doth use the powers of wit and will.”
 &c.

Nosce teipsum p. 13. see *Capel’s Prolusions*.

and to the north of the river, the water is only
the FORK, from the river, which is only
the FORK, from the river, which is only
the FORK, from the river, which is only

"The Fork is a subject, and a real thing,
which has been an actual word of nature;
which has been an actual word of nature;
which has been an actual word of nature;

when in the river, the water is only
and, in the river, the water is only
and, in the river, the water is only
and, in the river, the water is only

when the water is only, the water is only
and, in the river, the water is only
and, in the river, the water is only
and, in the river, the water is only

these are the only, the water is only
and, in the river, the water is only
and, in the river, the water is only
and, in the river, the water is only

the water is only, the water is only
and, in the river, the water is only
and, in the river, the water is only
and, in the river, the water is only

..CHAP. VII..

A SHORT TREATISE
proving the HUMAN MIND to be
IMMATERIAL and IMMORTAL
from Self-evident Principles,
by — —, Esq.

THE MIND of Man is *Conscious* that it exists :
Of this it has *intuitive Knowledge* and wants
no Proof : And on this ground depends the fol-
lowing argument.—

To prevent a Confusion of Ideas through this
short Treatise, I shall here observe that, when I
use the words *Conscious* or *Consciousness*, I mean
to confine them to that Operation of the MIND,
by which it *perceives* Truth *intuitively*, indepen-
dent of any Conclusions from Reasoning, or any
Evidence of the Senses.—And when the words
Knows or *Knowledge* are used, they will apply
only to the *Deductions of Reason* and the *Evi-
dence of Sense*.

So that, every man, who can understand plane
and common language, to which I shall confine
myself; and will carry with him that Distinction,
will be able to judge, whether he perceives in his
own Mind the Truths, which I assert without
Proof, because they are Self-evident to the Minds
of all Men. And if he feels them as Truths,

not capable of Contradiction, he will follow me to the ultimate Conclusion with Satisfaction : and if my Deductions from those Self-evident Truths are fairly made, as I intend they shall be, all who really desire to set themselves right on those important points, the *IMMATERIALITY* and *IMMORTALITY* of the HUMAN MIND will, I trust, find themselves so assuredly convinced of their Truth, as to leave no possibility of rational Doubt behind.

Philosophers of late ages have made wonderful Discoveries in Nature, by throwing off Hypotheses and reasonings a Priori : and instead of trusting to the Systems of the Schools, applying to Experiments and searching into the Phænomena of Material Objects ; and if we would attain to any real Knowledge of the HUMAN MIND, a Subject better worth our closest attention, we must follow their Example, cast away all prescribed and Scholastick Forms, as not only useless, but dangerous, and attend to the Phænomena of the MIND itself.

The HUMAN MIND is *Conscious* that, it exists ; It is equally *Conscious* of its *Capacity* of *Thought*, *Volition*, *Memory*, *Judgment*, and *Perception*, which are only different Modes of thinking ; but it is not *Conscious* of the *Existence*, or of the *Attributes*

tributes of Matter. That Matter exists, it knows only by means of its *Power of Perception*, through the Organs of Sense, and could not form any Idea, of the actual *Existence* of Matter, without the intervention of the Senses, more than a Man born blind can of Colours, or one born deaf of Sounds; and this applies as well to the Matter of which the human Body is composed, as to Matter in general.—For the MIND is *Conscious* of the *Existence* of that Body, with which it is connected, but knows the *Existence* of the Body merely thro' its *Perception* of it, by means of the Organs of Sense; and even with their assistance alone it can know nothing more of its Body, than the external Appearance of it to the Senses:—To discover more, a farther Operation of the MIND is necessary: It must, from the Examination of other human Bodies, conclude by Analogy that, all Bodies, of the same Species, have the same Essential Parts; and *thus only* it attains to any *Knowledge* of the Body's internal Formation. It is not *Conscious* of any Motions of the Body, either Involuntary, or in consequence of the MIND's *Will* to put the Body in Motion: The last it knows through the intervention of the Senses only. And some of the Involuntary Motions are known in the same way, as the Pulsation of the Heart and of the Arteries, by feeling: But there are other Involuntary Mo-
tions,

tions, of which it is so far from being *Conscious*, that, its Reasoning Faculty must be exerted to discover them, after the Examination of other animal Bodies: as for instance, the Peristallick Motion of the Stomach and Intestines, and even the Circulation of the blood and juices through the whole animal frame.—Matter is not *Conscious* of its *Existence*: a Post *exists*, but is not *Conscious* of it; nor is the human Body more *Conscious* of its *Existence* than the Post.—As the MIND therefore is not *Conscious* of the *Existence* of Matter, not even of that Body to which it is so closely connected, or of the Form, or Motions of that Body; and at the same time is *Conscious* of its Own *Existence*, and of its Own Actions and Properties: and as Matter is not *Conscious* of *Existence*: That MIND must be something *Essentially* Different from Matter. And what *Essentially* differs from Matter must be *Im-material*.

The MIND having first discovered, by means of the Organs of Sense, and the Exertion of its Rational Faculties that, Matter *exists*, and that, a Portion of that Matter forms a Body with which it perceives itself closely connected, and over which it has, by its *Volition*, considerable Powers, is instantly *Conscious* that, Itself is something, which is not that Body, or any Part of it.—It is as sure that, Itself

Itself is not the Feet, which *will* to walk, as that, it is not the Shoes upon those feet; and it is equally *Conscious* that, every other of its Operations is not participated in by the Heart, the Head, the Brain, or any other part of the Body. It *knows* they *exist*; but is *Conscious* that, Itself is a Being Distinct from them all; and *knows* that, it must have *existed* independent of the Body, or of any other Material Substance.

The MIND cannot conceive, even in Imagination, of its *Thought*, its *Will*, its *Memory*, its *Judgment*, its *Perception*, or any of its *Faculties*, *Powers*, or *Properties*, as separate from Itself, or belonging to any other Being or Substance; but it is compelled by its *Consciousness* to conceive of the Head, Brain, Heart, and every other Part of the Body, with Matter in general, and all the *Attributes* of Matter, as things extraneous to Itself, and impossible to be blended with it.

The Force of Imagination is so great that, We can conceive the Sun blotted from the Heavens, and the whole Solar System struck out of the Universe; but, with our utmost effort, we are unable to imagine any *Attribute* of the MIND to be separable from the MIND itself, or any Material *Attribute* to belong to it. Whereas, was the MIND
Material,

Material, or the Result of any thing Material, (which must be Material also,) it must be as *Conscious* of its possessing the *Attributes* of Matter, as of its own *Properties* of *Thought*, *Volition*, or *Perception*, which is not the case. And as it is *Conscious* that, it has none of the *Attributes* of Matter, it knows the *Laws* of Matter cannot effect its Destruction.

The MIND is *Conscious* of its *UNITY*, and cannot divide itself even in Imagination. The Fraction of a Material Mass, or even of *UNITY* in the abstract, is very intelligible, as $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, &c; but apply this to the MIND, and it must plainly appear to be Nonsense, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, of the MIND, (which Sir *Isaac Newton* calls “*Persona Hominis, or Principium cogitans*”) that is, a Fraction of *SELF*, is absolutely inconceivable. It is the Whole MIND, which *thinks*, *wills*, *remembers*, *judges*, and *perceives*; but it *knows* the Body and Matter in general to be Divisible; and can in Imagination divide Matter to infinity; for after having separated a Grain of sand into ever so many millions of Parts, each Part must retain some Form, which the MIND can again divide. It concludes, therefore, that, as Matter is Divisible; all material Forms are therefore perishable; but as it is *Conscious* that, Itself is an indivisible Unit, it of course, with equal reason,

reason, concludes Itself to be, in its Nature, a *Permanent* and *Un-perishable* Being.

The MIND is *Conscious* of its *IDENTITY*. I am sure that, I am now the Same Being, which, fifty years ago, was delighted with a Rattle and a Toy; and though I now think and judge very differently, yet the MIND *feels* its *Essence* to remain *un-altered*; but it *knows* the Body not to be the Same in any of its Parts, and has good ground to conclude that, not a single Atom remains of That Body, which was, fifty years ago, connected with it. It judges Itself therefore to be distinct from the Body, and *Un-changeable* in its *Essence*.

The MIND is also *Conscious* that, its *PROPERTIES* and *ACTIONS* are the Same with each other, and that, its *Perception*, *Thought*, *Memory*, *Judgement*, *Will*, &c. are *Acts* of the MIND.

It is *Conscious* that, it *has within Itself* a *POWER* to *begin Motion*; but it *knows*, from every Experiment and Observation it is able to make on Material Substances, that *No such Power exists in Matter*; But that, all the *fixed Properties*, which, by its utmost exertions, are discoverable in Matter, as well as Matter itself, are indifferent as to Motion or Rest, and have not the least Relation to *Action*; and that, when put in

Motion by something foreign to itself, Matter is perfectly *Passive*, and cannot, with propriety, be said to *act*, but to be *acted upon*. It is therefore as certain, as it can be of any Truth proved by the due Exertion of its rational Faculties, that, the *Essence* of the MIND is not only *different* from, but *superior* to the *Essence* of Matter; and that, there must be Something *Im-material*, with *Powers superior* to Matter, to *act upon* it, and *direct* its Motions: Thus the great Author of the Universe *impells* and *governs* the whole by his *Volition*, and the MIND of Man thus *acts upon* small Portions of Matter, which its Creator has placed within the Reach of the *Powers* bestowed upon It.

Although the MIND receives many of its Ideas from Material Objects, yet the Ideas themselves are not Material: As for instance, a Horse presents itself to my view; I see it, and examine its Shape, its Height, and its Colour, and of Each of these the MIND *perceives* distinct Ideas, as well as the compound Idea of the Whole; but, though the Horse be a Portion of Matter, and the Shape, Height, and Colour, are only Modifications of that Matter, yet these Ideas are distinct from the Matter itself, and *exist* only in the MIND: Nor could the MIND *perceive* or *retain* them, if
it

it were more Material than the Ideas themselves. — The Optic Nerve, by the Vibrations of which the MIND received these Ideas, no longer retains the Impression, or continues the Vibrations, when the Horse is removed, or when the Eyes are closed; — but the MIND *retains* the Ideas in full perfection, as long as it *wills* to *contemplate* upon them; and can *recall* them at pleasure, and so describe them, as fully to convey the same Ideas to other MINDS, who have never seen or examined the Horse, or *perceived* the same Vibrations of the Optic Nerve: This could not be done, if the Ideas themselves were Material, because nothing Material can be *perceived* by the MIND, but through the Medium of the Material Organs; and yet, the MIND, when it *recalls* the Ideas of the Horse and its Properties, *perceives* them as strongly, as when the Vibrations of the Optic Nerve were in Action on first seeing the Horse; and this it does without any Reiteration of these Vibrations. The MIND therefore, which can *perceive* Ideas not Material, must itself be *Im-material*.

And if we may safely conclude this with Respect to Ideas of Matter and its *Accidents*, it is clearly evident, the Ideas of *Thought, Will, Memory, Judge-*

ment, and all other *Properties* of the *MIND*, which arise not in it by the Assistance of the Material Organs, but originate from its *Contemplation* on its *own Properties*, and its *Consciousness* of having them, cannot be Material; and as all the *Properties* of Matter are only Modes of its *Existence*, so the *active Properties* and *Abilities* of the *MIND*, prove the Mode of the *MIND's Existence*, and their certain Relations to *Immateriality*.

We are told indeed, by Dr. Priestly, that, the *MIND* is the Result of the Organization of the Body; or of the Whole Nervous System; or, at least, of the Brain alone: But this contradicts every Self-evident Proposition before laid down from the *MIND's Consciousness*; and whatever contradicts one Self-evident Truth must be False. It is impossible that, *CONSCIOUSNESS* of *EXISTENCE* should arise, or result from That, which *wants Consciousness*; and of the *Existence* of which the *MIND* is not *Conscious*: or that, *UNITY* and *IN-DIVISIBILITY* should arise from That, which is *composed of an infinite number of Parts*, and is *Divisible without limit*; or that, *IDENTITY* should result from, or be consistent with That, which is *continually changing*.

The

The MIND of Man, from its *CONSCIOUSNESS* of its own *EXISTENCE*, and the consequent Exertion of its rational Faculties, *knows* that, some *CONSCIOUS SELF-EXISTENT BEING* must have *existed* from all Eternity; For had there ever been a Time, when No Such Being *existed*, No Being *Conscious* of *Existence* could now *exist*.

From the *Consciousness* of its own *UNITY*, the HUMAN MIND applies the *Attribute* of *UNITY* to that *SELF-EXISTENT MIND*;—and from the *Consciousness* of its own *PERMANENT IDENTITY*, it infers the *Eternal PERMANENCY* of that *FIRST Great BEING*.—It observes the Material World, and discovers it to be *governed*, and its *Motions directed*, by some infinitely wise, but invisible *AGENT acting with Unity of Design*, and therefore concludes That wise, invisible *AGENT* to be the *Same FIRST Great SELF-EXISTENT MIND*.

Thus, from its own *Consciousness*, and the exertion of its rational Faculties, in consequence of that *Consciousness*, does the HUMAN MIND acquire a clear, certain, and indisputable Proof of the *being* of a *GOD*, and some of the *Attributes* of that *Great SELF-EXISTENT ALMIGHTY MIND*.—But Dr. *Priestly* might, with equal reason, have predicated, of *GOD* himself, that, He is but the Result of the
Material

Material Universe, or some Part of it; as that, the HUMAN MIND is only the Result of the Organization of the Human Body: which, from the opinion I entertain of the Doctor's Piety, I believe he will not *dare* to do. It is however, I think, incumbent on him, either publickly to confess his Error respecting the HUMAN MIND;—or to avow that, Both Propositions stand on equal ground;—or to shew the world his Reasons at large, for holding a difference between them.

And this seems to be the more necessary, as it is the shortest way to determine the Question. For it follows plainly, from the Nature of a FIRST CAUSE, that, he must be *Capable of beginning Action, without being acted upon*.—If there is *No such Being*, there is *NO FIRST CAUSE*. And if there is such a Being, then there *exist Two Kinds* of Substance, the *One* Material, and the *Other* Immaterial; the *One* of which is *Capable of beginning Action* of Itself, the *Other* is *not*. And, this being admitted, I believe no one will doubt whether the MIND be the *One* or the *Other*; as he must be sensible, from his own *Feelings*, that, his *Actions* arise from Himself, and not from any *exterior Impulse*. And consequently that, it is Himself alone, who is answerable for them, which otherwise he could not be. So then, from our
own

own *Consciousness*, arises the Belief of a GOD, or FIRST CAUSE, and our Obligation to Virtue and Religion. For why? If, the *Impulse* to Good or Evil be *irresistible* by the Man, it wants no Proof that, the *Action* is not the *Action* of the Man, nor himself an AGENT: and that, it is *irresistible* by the Man, if he is *only acted upon*, is no less certain; For where there is No Power of *beginning Action*, there can be No *Resistance*. There may be different Mechanical *Impulses acting upon* the Man in different directions; but the *Powers* of the Man in this respect are none: and Consequently, if there be any *Resistance*, it is not made by Him: and He is no more accountable for the Effect of these contrary *Impulses*, than a Ship, that is driven about by the Waves. And nothing can be more contrary to our notion of the Divine *Attributes*, than to suppose that, GOD should give his Creatures Laws of *Action*, with the sanction of Rewards and Punishments, and mean that, they should extend to *such Actions*, as he knows *do not depend upon Ourselves*, but upon an *irresistible Impulse*.

To avoid the force of this Reasoning, Dr. Priestly finds it necessary to confound the Sense of the Word *Impulse* with that of *Motive*; and to conclude that, because all rational Beings have some

some *end* and *design* in their *Actions*, that the *Motive* impells them. And thus a false Philosophy shuts its eyes against common Sense, and our own *Feeling*; for every Man must be *Conscious* that, he is not *impelled*; but *acts* agreeable to his *own design*, and the *plan* of his *own making*, which he either pursues, or changes *as he pleases*. It is not therefore the *Motive* or *End* pursued, which operates; but the Man *Himself*. And indeed, no Being can *act* by *Motive*, except he is intelligent; because no other Being is *Capable* of *choice* or *design*. When you give your Horse the Whip, he hastens his pace with *design* to avoid a Repetition of the blow, and the *Action* is *His OWN*. But try the Whip upon the Cart, and it will have no Effect. The Cart is *incapable* of *design*, and *choice*, and *action*, and can only be moved by *external Impulse*.—Of this difference between *Motive* and *Impulse*, even Children are sensible, though they don't know how to express it: so that, when it is asked, why the bells ring to-day, and they answer, because the Men pull the ropes, they always discover, by a little smile, that, they know the answer is improper. And why is this, but, because the question related to the *Motive*, why the Men *chose* to ring to day; and the answer relates to another subject, *viz.* to *Mechanical Impulse*, in which *Motive* and *Choice* have neither any Power, or Concern.

And

And let me add, if it affects the *Liberty of Action*, that we *act upon Motives*, or, in other words, that we propose some *Reason* or *End* to our Actions, this Objection reaches to the SUPREME BEING himself, and makes his *Attributes* of *Justice*, *Goodness*, *Wisdom*, &c. all militate against his AGENCY, and will render him as *impotent*, without *Forein Impulse*, as Dr. P. supposes Man himself to be : And so, in fact, there can be no such thing as AGENCY in the Universe ; but every thing is to be *acted upon* by something else, which is a denial of the FIRST CAUSE, and absolutely *impossible* ; and consequently, the Reasoning, which leads to such a Conclusion, is fallacious, and should be rejected ; being, as Logicians call it, *Argumentum ad absurdum*.—

We know that, when the Form of the Body is destroyed, by the Separation of its Parts, those Parts not only continue to *exist*, but continue to *retain All the Properties* of Matter. Why should we not then, by analogy, conclude that, the *Essential Properties* of the MIND, *Consciousness*, *Thought*, *Will*, *Memory*, *Judgement*, *Perception*, *Unity*, and *Identity*, continue to *exist* after the Separation from the Body.

The MIND *knows* that, its *Operations* are not carried on by the Laws, which regulate Matter.

G g.

When

When the MIND is *Conscious* that, it *wills* the Body to move, after it has acquired a *Knowledge* of Matter, and the Laws and *Attributes* of Matter; it *knows*, at the same time, that, such Motion is contrary to the Law of Gravity, which affects all Material Substances, and would fix the Human Body motionless in one position, did not the *POWER* of the MIND resist, and overcome that general Law of Matter: And, when the Body moves in consequence of that *Volition*, the MIND is *Conscious* that, it has only *willed* it; and that, nothing similar to any *Property* of Matter has been exerted, or *could* have been made use of by the MIND, to occasion that Motion; but the most positive and unequivocal *Active POWER*. It *knows* itself therefore not subject to the Laws of Matter, which, by a single effort of the *Will* (within the limits of its *Power*) it can *contro*le and *superse*de.

The MIND cannot form any Idea of its *ceasing to exist*; or *why*, or *how* it should *cease to be*; or lose its *Powers* or *Properties*; for, though it has been asserted that, the MIND *dies* with the Body, I maintain that, no one can form any Idea of those Words, or have any conception of what they mean by the *Death* of the MIND.—The MIND forms clear Ideas of the *Death* of the Body, and *why*, and *how* it *perishes*. It *knows* that, when the

the Blood and all the Juices stagnate, and the Pulsation of the Heart and Arteries cease, the Body is *dead*, that is, has lost that vital Warmth, which those motions occasioned; and that, in consequence, it is become rigid, and incapable of performing its former offices, and is no longer subject, in any degree, to the *Will* of the *MIND*. —The *MIND* *knows* also that, from the Laws of Nature all Animal Bodies thus *cease to live*, and will afterwards, like other Material Substances, be divided into Parts, and their Forms will perish; but that, Itself should *cease to exist*, and lose its *POWERS* of *Consciousness*, *Thought*, *Will*, *Judgement*, and *Perception*, it cannot *conceive*; or from what cause it should *cease to exert* those *Powers*, when the Body shall become useless to it; nor can it *conceive*, by what means, an indivisible Unit, which it is *Conscious* Itself is, can be destroyed.

The only natural Consequences of the *Death* of the Body, which the *MIND* can discover, are that, it can no longer *command* that Body, or *perceive* Material Objects through the Organs of Sense: but, its own *internal Powers* must remain in full perfection; because the mere privation of the Life of the Body is not a Cause adequate to the Effect either of *destroying* or *impairing* them; and every Effect must have an Adequate Cause.

When the MIND reflects upon its *Essence* and *Properties*, it is *Conscious* they may last for ever, and that, its *Powers* and *Faculties* may improve through endless Ages ; but it *knows* the Body to be composed of such Materials that, it must, from the Laws of its Nature, in a few years, decay ; and that, at length, the Form, by a Separation of its Parts, must *perish*. The MIND therefore concludes, with reason ; as well that, what is fitted to endure will *endure* ; as that, what is fitted to perish will *perish*.

The Laws of Matter destroy Material Forms, by a Separation of their Parts ; but do not annihilate Matter itself. The original Atoms, of which those Forms were composed, *remain* in full perfection ; but the MIND, *Conscious* of its *indivisible UNITY*, *knows* that, it is impossible for Itself to be destroyed in the same way with Material Bodies. Were it possible for the MIND to perish, it must perish *whole* and *entire*, and be blotted *totally* out of the Creation.

Lord Bolingbroke asserts that, the *Immortality* of the SOUL has been universally received upon very slight Evidence ; but, it is obvious, there is no known Truth so clearly Capable of Demonstration, from so many Self-evident Principles : which sufficiently

ficiently accounts for that Universal Reception of it; the Proof of this Verity being inherent in the MIND of every Man. We know the *Existence* of Matter and its *Properties* only by our *Perceptions* through the Organs of Sense; from which we may draw præcipitate Conclusions, which may deceive us; nay, in some Instances we know that, we actually do deceive ourselves, by so doing: but we are *Conscious* of the *Existence*, and *Powers* of the MIND, and of its *Unity*, *Indivisibility*, and permanent *Identity*, in which we cannot be deceived. The Man, therefore, is much less to be pronounced irrational, who doubts the *Existence* of his Body, than he is, who doubts either the *Existence*, the *Immateriality*, or the *Immortality* of his MIND; for Reason is compelled to draw this general Conclusion from the Premises laid down from the MIND's CONSCIOUSNESS, and can form no other, that, the MIND of Man is an *Existent*, *Conscious*, and *Permanent* Being, and in its *ESSENCE* *Immaterial*, *Indivisible*, and *Unchangeable*; to which I need not add that, it follows of course, it is IMMORTAL.

A P P E N D I X.

N O T E S.

For Note

I. p. 65. — see Note (G) in p. 65.

II. p. 83. — (L) — p. 83.

III. p. 85. — (M) — p. 85.

IV. p. 101. *In an Earlier Copy of the foregoing " Considerations," our Author observes on John iii. 13.*

" These words are introduced by CHRIST in this manner. If I have told you *earthly* Things, and ye believe me not, How shall ye believe when I tell you of *heavenly* Things. The *earthly* Things he speaks of were such as had happened on Earth, and he had seen. The *heavenly* Things relate to what was to happen hereafter, and had not been seen; and comprehend his Ascension into Heaven, *after* his coming down from Heaven, and his Death upon the Cross for Mankind. *ver.* 14, 15.

In any other Sense than that, the Subject of a New Birth, *and*, from above, by the Spirit, was as much a *heavenly* Subject as what he afterwards describes."

For, " To be born again, or of GOD," says our Author in a Note written on the Text, " is, as I take it, no other than to attain to those Habits of Virtue and Religion, which give us the real Characters of the Children of GOD."

V. p. 112.

V. p. 112." "And here the Antithesis is preserved, which seems to be designed, of *coming after* St. John (the Baptist) in Time, and *existing before* him in Time, i. e. before he was born."

The Object of the Apostle *John* in this Chapter (*Job. i. 15.*) wherein he is representing the Office and Character of CHRIST, and of the Baptist his Harbinger; as likewise the Object of the *Baptist* himself, when he bare witness to CHRIST in these words, is evidently to point out this Antithesis.

And since *ὑποτασσόμενος* is as capable of intending Priority in order of *Time*; as in order of *Place*, and, Local Situation; and also, to be *before*, and, *in the presence of*; but, does not seem so well to import degree of Dignity or Station: and, since *γενόμενος* imports, to be, or, to be born, or, properly, to be, or, to be present, is there any Reason, for referring *ὑποτασσόμενος* to Rank and Station? to which, it does not appear to be of easy application.—Were it not much more obvious and more natural, to refer it to *Place*, or, *Time*? and, in the present Case, to *Time*? as that, JESUS, who came in his Office and Character of MESSIAH, after the Baptist entered on His Office, "to prepare his way before him;" was, or, was made, or, was present in existence; or, was present to the world, (which was made by him,) as its Maker, before this Harbinger.

Dr. Hammond, indeed, thinks that, to take *ὑποτασσόμενος* to respect order of *Time*, as well as *ὑποτασσόμενος*, would be *idem per idem*; because, one is given, as a reason of the other.

But, this seems to be a mistake. The Apostle represents the Baptist to be speaking, and, pointing out JESUS of Nazareth, as the Person, of whom he had before told them; and, reciting what he had then said of him. "This is he, of whom I said, He, that cometh after me, *γενόμενος* was, or, was made, or, was present (in existence) before me." And, having finished, in these words, the repetition of what he had then said, he proceeds, (not to prove the Fact, as Dr. Hammond imagines, but) to justify

justify Himself in his former Assertion: by adding a New Clause, and, *now* re-assuring them; It was strictly true; "for, he was before me."—And, accordingly, we observe that, in the 27th *verse*, as therein he makes no appeal to any thing, he *had said* before; he wholly omits this Re-assurance; which is given in the last Clauses of the 15, and 30 *verses*, only to confirm what he had *already asserted*.

The Antithesis is complete, in what the Baptist had before told them: *viz.* that, although Jesus of Nazareth came in the Flesh, and was *born* into the World, *after* John the Baptist, yet, he *was* in Existence, *before* the Baptist. This is He, of whom I *thus spake*.—Nor did I *then* say too much; "for," (as I *now* assure you again) "He *was*," indeed, "*before* me." And therefore, is it not, herein pointed out, as much more easy, and natural, to refer *αὐτοῦ* to *Time*, rather than to *Place*?

And, Dr. *Whitby*, in his Annotation in loc. understands it in this Sense. "As for the words *αὐτοῦ* *πρὸ* *μου* *ἦν*, I find no instance where it signifies, He *was preferred before* me; and therefore, rather chuse to retain the proper import of the words, and give the sense of the Whole, thus, *This is He, of whom I said, He that cometh after me is before me; and this I said, because He indeed was before me, as being in the beginning with God, ver. 2.*"

Nor does it appear that, *αὐτοῦ* ever signifies *Superiority*, but, *Priority* only, whether in respect of *Time*, or in respect of *Place*, and Local Situation; or else, merely *coram*, in conspectu, in sight, and in the presence. "He was, (*says our Author, in an Earlier Copy of these "Considerations"*) [*literally*] before St. John. And, as he tells the Jews, John viii. 58. he was [*literally*] before Abraham; for, He "*was in the Beginning with GOD.*"

And, if *supposed* refer to order of *Time*, the last Clause is a natural confirmation to justify what the Baptist had *then said*; by affirming, it was strictly true. But, if *supposed* do not refer to the order of *Time*, *supposing* in the last clause, neither proves, nor confirms any assertion; nor justifies the asserter in advancing anything: but, under the form of Proof, and Argument, adds what is not at all to the purpose, as not having any connection with what preceded; for how is *Priority of Existence*, any proof of *Superiority in Dignity and Exaltation*: unless indeed we mean *præ-existence*, in an Antecedent State; which is the very point this Text is cited to prove, against the *Socinian* contrary Hypothesis: e. g. to mention no higher order of Beings, many of the Sons of Men, had *existed before* John the Baptist, and yet, our Lord himself assured the multitude of his hearers, "Verily I say unto you, among them, that are born of women, there hath *not* risen a *greater*, than John the Baptist." *Matt. xi. 11.*

VI. p. 117. The Difference between the Evangelists *Mathew* and *Luke*, in recording the *Generation* of *JESUS CHRIST*, has been thought a Difficulty, and "the Genealogy of *CHRIST* in St. Mathew, and some other parts of the first and second Chapters of that Evangelist," we are told, "hath furnished unbelievers with the strongest objections to Revelation." (see "A Free Enquiry into the Authenticity of the First and Second Chapter of St. Mathew's Gospel," p. 17.) and therefore, from this Difference in a great measure, occasion is taken to draw an Argument for rejecting these Chapters.

But, if we consider the case impartially, we shall find perhaps that, These *Two Genealogies* are not given without some peculiar Use and Benefit.

It was foretold that, the *MESSIAH* promised to the Jews, should be of the Tribe of Judah, and of the House and Lineage of David.

vid. (*Psal.* cxxiii. 11. *Mic.* v. 2. see *Job.* vii. 42.) And, in consequence of these Prophecies, it became necessary to shew that, the Prophet of Nazareth was thus descended; in order to prove that, the Circumstances of his Birth accorded to what those Prophecies had foretold of the Promised MESSIAH.

But, as Joseph and Mary were both of this predicted Family and Tribe, it was indifferent to the fulfilling of those Prophecies, and consequently to the Proof to be deduced from them, whether JESUS were the Son of Joseph, or the Son of Mary, by Miraculous Conception.

And, therefore, as St. *Matthw* had before given the *Generation* of Joseph, the *supposed* Father of JESUS, and related in a good degree the Circumstances of our LORD's Birth of a Virgin Mother; and St. *Luke* had traced the *Genealogy* of that Mother, and recorded more fully the Miracle of her Conception. St. *John*, who "had not only seen but approved the foregoing GOSPELS as faithfull and true histories, and partly composed his own as supplemental to them," (see Discourses on the Four Gospels by *Thos. Townsley*, B. D. Disc. VII. Sect. 1. p. 204, &c.) might not think it requisite to recite either the *Genealogy* of Joseph, or of Mary; both which, the earlier GOSPELS had already so fully stated at length; since from either of them it would appear that, the Prophecies, which spake of the Stock, whence MESSIAH was to spring, were exactly fulfilled in Jesus of Nazareth; and so far proved him to be That Prophet, "which should come into the world."

There was also the less occasion for St. *John* to insist on this particular, of our LORD's *Generation*, as in the 1st Chapter of his GOSPEL he had virtually included his *divine Origin* and *Mission*, when he so clearly stated, and so strongly declared and insisted on his *Existence* "with GOD in the Beginning," as "the WORD," by whom "he made the World," and "all things" in it. j. 1, 2, 3, 10.

St. *John* therefore contented himself with the part of an Historian, in faithfully recording the description, which *Philip* had given to Nathanael; "We have found Him, of whom *Moses* in the Law, and the *Prophets* did write, *JESUS* of Nazareth, the Son of Joseph." *v.* 45. And *Philip*, in this Description, had no farther design, than to direct Nathanael to *JESUS*, as the Person whom he had found to be the MESSIAH, prædicted in the writings of *Moses* and the *Prophets*. For, St. *Luke* tells us, He was *supposed* to be the Son of Joseph. *iii.* 23. And, the Jews argued, "Is not this the Carpenter's Son?" *Mai.* *xiii.* 55. "Is not this Joseph's Son?" *Luke* *iv.* 23. "Is not this *JESUS*, the Son of Joseph?" *Job.* *vi.* 42. Though St. *Mark* relates their questions a little differently, "Is not this the Carpenter, the Son of Mary." *vi.* 3.

And here we see an obvious Use, and what therefore was probably the Intention, of recording the *Genealogies* of both Joseph and Mary. It was well calculated to cut off every cavil or exception, which might otherwise have been taken, against the Prophet of Nazareth, with respect to his Family and Tribe; as, on the one hand, the *Genealogy* of Mary served to convince those, who believed his Miraculous Birth; and therefore would be dissatisfied with the *Genealogy* of Joseph; and, on the other hand, the *Genealogy* of Joseph would convince all others, who, supposing him to be the Son of Joseph, might think the *Genealogy* of his Mother only, to be unsatisfactory and insufficient. And thus it was proved to each that, the Prophecies, respecting the Descent and Lineage of the MESSIAH, who should come into the world, were exactly accomplished in *JESUS* of Nazareth.

VII. p. 180. "It is not said that, the WORD was JEHOVAH; but Θεός; which is not only used of the SUPREME GOD: but of other divine Beings, or ELOHIM, superior to Man."

Θεός is an Appellation given even to MEN. *Exod. iv. 16.* vii. 1. where Moses is said to be to Aaron "instead of God, το πρὸς τὸν Θεόν." And to be "given a God to Pharaoh, δίδωμι αὐτῷ Θεόν Φαραῶν, and Aaron thy brother shall be thy Prophet."—"The Hebrew ELOHIM, GOD, is attributed in the Law to Judges and Magistrates, *Exod. xxii. 8, 9, 28.* *Psal. lxxxii. 6.* and the reason is rendered by CHRIST, *because the Word of GOD is given to them.*" *Job. x. 34, 35.* —*The Assembly of GODS, Psal. lxxxii. 1.* is the *Affize, or Session, of Magistrates, whose Office is the Ordinance of GOD, Rom. xiii. 1, 2.* *Deut. xvi. 18.* and who are to judge for the LORD, who is with them in the Cause and Judgement. ii. *Chron. xix. 6.* *Deut. i. 17.* —*in the Mids of the GODS, is among the Judges, (as the Chaldee translateth) or Magistrates, (v. 6.) see Ainsworth on Exod. iv. 16. and on Psal. lxxxii. 1.)*

[In an Earlier Copy of the foregoing "Considerations," our Author observes]

"The Greek Word here is Θεός, without an Article, and may signify a Divine Person. Or if it be understood as tantamount to ὁ Θεός; It must be in the same Sense in which St. Paul says of him, *Heb. i. 8.* "Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom, Thou hast loved Righteousness and hated iniquity, therefore GOD, even THY GOD, hath anointed Thee with the Oyl of Gladness above thy Fellows." Here we see that, though the WORD is called GOD, yet, he is represented as exalted by an other Person, who is called His GOD, *Job. xx. 17.* But the SUPREME GOD JEHOVAH, is himself ὁ Θεός,

THEOTHEOS,

was not, and has no GOD above him, nor is he Capable of *Exaltation*. And consequently the word GOD does not always in SCRIPTURE Language, point out the SUPREME JEHOVAH: nor can it do so here, where the WORD is said to be *with* GOD, for no one can be said to be *with Himself*.—And yet, we cannot, from this and such like Texts, conclude that, there are TWO GODS, in the highest Sense of the Word GOD, unless we can suppose that, St. Paul as well as the *Psalmist* believed in TWO GODS, ...SUPREME over *Each Other*... All that we can conclude or observe, from such expressions, is that, the Word *God*; is applied both to the FATHER and the SON, as it is to Moses, *Exod. vii. 1.* to Magistrates, *Psal. lxxxii. 1, 6.* to Them, to whom the Word of GOD came, *Job. x. 35.* and even to Satan, *ii. Cor. iv. 4.* on account of his DOMINION in the Hearts of Wicked Men."—Where he is styled "the God of This World." And, in *Job. xiv. 30. xvi. 11.* "the Prince of This World." In *Eph. ii. 2.* "the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience." And, *Phil. iii. 19.* "the Enemies of the Cross of CHRIST" are described as Men, "whose God is their Belly," as being their Master, which they are said to serve. *Rom. xvi. 18.*

[The Earlier Copy goes on as follows.]

"I would farther observe here, that, how strange soever this may seem to us, or the different Titles, by which CHRIST is spoken of in SCRIPTURE; sometimes as a MAN, *Rom. v. 15.* sometimes as an ANGEL, *Exod. xiv. 9.* sometimes as GOD, which has given occasion to so much dispute among the different Sects; it is not our business to cavil at these Titles, much less to reject them, as long as they are found in SCRIPTURE; ... (see the foregoing Considerations p. 116, 124)... but to admit them All, in such a Sense, as shall be consistent with one an other, and with the FAITH of a CHRISTIAN.

It

It is a common place objection, to the *Arian* and *Apollinarian* Notions, that, they suppose a *Subordinate* GOD, or a *Little* GOD, or a *Demi-GOD*. But do the *Arians*, &c. ever speak of *CHRIST* in this ludicrous manner? ... (see *Ibid*, p. 127.)... Was *Moses* a *Little* GOD, or a *Demi-GOD*, ...taking the Word *GOD* for *Divine NATURE*,... when he was made a *God* to *Pharaoh*? No body ever understood it so. And, if the Word *GOD* could extend to *Moses*, and to Those, "to whom the Word of *GOD* came," without room for such a Sense; why not extend to *CHRIST*. ...And, if the Word *GOD* be taken in its right and proper Sense to import a Person possessed of *DOMINION* and *AUTHORITY*, (see *Ibid*, p. 32—39.) is there any thing Ludicrous, or which can deserve to be made the Subject of Ridicule, in His being invested with *AUTHORITY* Inferior to the *AUTHORITY* and *DOMINION* of the *SUPREME BEING*?...—It is a very common thing to use a Word in a more *strict*, or a more *lax* Sense, as may be seen by several instances in *Ben Mord*. Let. I. Note xxix.—Such Objections therefore arise from ignorance ...of *SCRIPTURE* Language, or from groundless Prejudice, and want of Candor... By this Interpretation, the Objecter must suppose as many *GODS*, as there were Prophets, to whom the Word of *GOD* came. And the same Answer that, clears him from such a Belief, will, at the same time, clear the *Arians* and *Apollinarians*.—It is always suspicious, when the Objecter changes the terms of the Question. *Clement Alexandrinus* says, the Word was an *ANGEL*. ... (see the foregoing Considerations, p. 107.)... and the Prophet *Malachi*, speaks of him as the *ANGEL* of the *COVENANT*, iii. 1. ... (see *Ibid*) .. but not as a *Little* GOD, or a *Demi-GOD*.—These Writers, in order to expose the *Arians*, by changing the terms of the Question, only expose themselves: and, if they kept to the Term *GOD*, ...and did not first change it to *Little* GOD, and *Demi-GOD*,... their Objections would be pointed against the *SCRIPTURE* itself. (see *Ibid*, p. 32, 33, 34.)

VIII. p. 208. May it not however be worthy of consideration, whether looking upon Physicks and Metaphysicks as *different Sciences*, does not occasion us to break the Thread of Investigation, and lead us off from prosecuting our Philosophical Enquiries in the Line and Method we ought steadily to pursue, of *tracing Causes from Effects*; in order to adopt an other Mode of Investigation, on Principles, which we imagine to be Metaphysicks; though what is assumed for such, if it neither ascertain its Conclusions by *Experiments*, nor prove them by *tracing Causes from the Effects which they produce*, is often found to be but falsely so called, having no Foundation, but in mere Fancy and Conjecture; the Offspring of a lively Imagination, rather than the Child of steady Philosophical Deduction; and therefore liable to infinite error and mistake.

And from the 28th Query proposed by Sir Isaac Newton, at the End of the Second Edit. of his Opticks, (B. iii. p. 343. "And for rejecting" &c. to the End of the Query) it should seem that, this able Philosopher did not approve of referring to Metaphysicks, as an *other Science* than Physicks; but looked upon the Subjects, which are commonly so styled, as the proper Objects of Natural Philosophy; and on Metaphysicks, as Aristotle has termed it, that is, After-Physicks, as only a *continuation* of Physical and Philosophical Enquiries into its higher and sublimer Regions.

Sir Isaac observes, "the oldest and most celebrated Philosophers of Greece and Phœnicia - - - tacitly attributed Gravity to some *other Cause* than dense Matter. Later Philosophers," he proceeds, "banish the Consideration of *such a Cause* out of Natural Philosophy, feigning Hypotheses for explaining all things *mechanically*, and referring *other Causes* to *Metaphysicks*: Whereas, the main Business of Natural Philosophy is to argue from Phænomena without feigning Hypotheses, and to deduce Causes from Effects, till we come to the
very

very FIRST CAUSE, Which certainly is not Mechanical; and, not only to unfold the Mechanism of the World, but chiefly to resolve these and such like Questions. What is there in places almost empty of Matter, and whence is it that, the Sun and Planets gravitate towards one another, without dense Matter between them? Whence is it that, Nature doth nothing in vain; and whence arises all that Order and Beauty, which we see in the World? - - - - - How do the Motions of the Body follow from the Will, and whence is the Instinct in Animals? - - - - - And these things being rightly dispatch'd, does it not appear from Phenomena, that, there is a BEING Incorporeal, Living, Intelligent, Omnipresent, who, in infinite Space, - - - - - sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly, by their immediate presence to himself: - - - - - And though every true Step made in this Philosophy brings us not immediately to the Knowledge of the FIRST CAUSE, yet, it brings us nearer to it, and on that account is to be highly valued." p. 345.

In which representation of these Questions as the Business of Natural Philosophy to resolve, Sir Isaac clearly considered those Subjects, which are commonly referred to Meta-Physicks as the Proper Subjects of Natural Philosophy or Physicks; and consequently considered Physicks and Meta-Physicks as One and the Same Science.

Nor does Mr. Maclaurin, in his "Account of Sir Isaac Newton's Philosophical Discoveries," appear to have considered Meta-Physicks as any other, than an Extension of Physicks, and a more sublime part of Philosophy; to which, however, we are to make our approche, as to the more moderate and inferior parts, by deducing Causes from Effects; and the Nature of any Thing or Substance, from the Attributes and Properties that result from it; or, as it is expressed by Mr. Locke (who "would have GOD, ANGELS, and SPIRITS come under

der Physicks," see *Chambers's Dictionary*, Art. Physicks) which "flow from the particular *internal Constitution*, or unknown *Essence* of that Substance." (Essay on Human Understanding, B. II. c. xxiii. § 3.) For we know not any Thing or Substance, whether Material or Spiritual, farther than we trace it by "those simple Ideas, which do exist in it," and constitute its several *Qualities*: "among which are to be reckoned its *active Powers* and *passive Capacities*, which tho' not simple Ideas, yet in this respect, for brevity sake, may conveniently enough be reckon'd amongst them." Ibid, § 7. - These several *Qualities*, *Powers*, and *Capacities*, are the *Effects* before us, of which the *Nature* of the Thing or Substance from whence they result, is the *Cause* to be traced out by them, and deduced from these *Capacities*, &c. nor "can we reason but from what we know." (*Pope's Essay on Man*.)

We ought therefore to procede in the very same mode, throughout the whole of Meta-Physicks, as of Physicks, "arguing from Phenomena, without feigning Hypotheses, and to deduce Causes from Effects, till we come to the very FIRST CAUSE," which, as Sir Isaac observes, "certainly is not Mechanical."

F I N I S

4 FE 64